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THE MISSIONARY SURVEY

W. C. SMITH, Managing Editor.

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March, 1915.

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The Missionary Survey's Campaign for 50,000 Subscribers

The Goal: A Subscriber in Every Presbyterian Home.
Is There One in Yours?

"SURVEY WEEK," MARCH 7-14, 1915

Now Up Goes Jack. Everybody Lend a Hand.

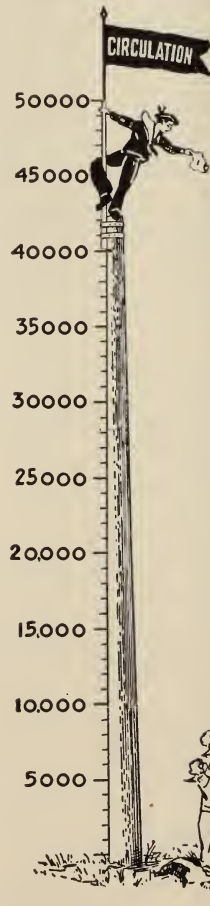
One new subscription from each will work wonders. Each friend of the Survey can certainly get one. Do better, if possible. Catch the spirit of this campaign and help make it a glorious success!

The price of one subscription is only fifty cents a year. One dozen colored postcards, portraying scenes at our Mission Stations, will be sent, postpaid, for each new subscription sent in during "Survey Week." See suggestions on opposite page.

THE ROLL OF HONOR "WATCH IT GROW."

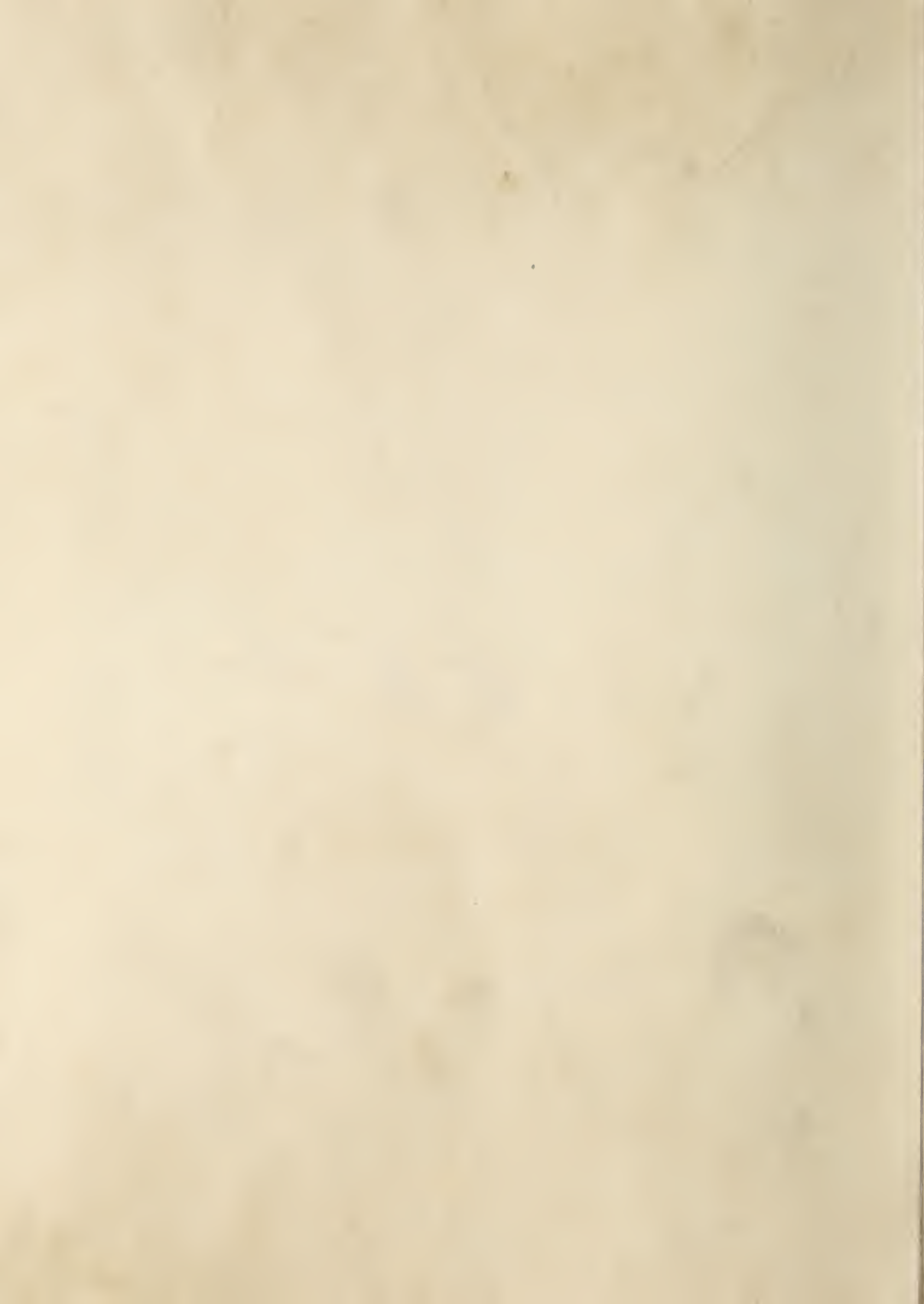
These churches have one or more subscriptions to every five communicants. Let us add your church's name to the roll.

Walters, Okla.	Farmington, Mo.
Womble, Ark.	Concord, N. C.
Batesville, Ark.	Harlingen, Tex.
Blacksburg, Va.	Shuqulak, Miss.
Jackson, Mo.	Wesson, Miss.
Chipley, Fla.	Gallatin, Tenn.
Monoghan (Greenville)	Ridgeland, Miss.
Goodman, Miss.	Dade City, Fla.
Estill, S. C.	Ebenezer (Kenbridge)
Dunedin, Fla.	Benton, Ala.
Dublin, Va.	Mullins, S. C.
Zion (Monticello, Fla.)	Laredo, Tex.
Bethel (Staunton, Va.)	Detroit, Tex.
Carrollton, Miss.	Washington, N. C.
San Benito, Texas.	Trinity (Kansas City)
Prescott, Ark.	Jonesboro, Ga.
Moorefield, Va.	Clearwater, Fla.
Mizpah (Richmond)	Oxford, Miss.



What is Jack saying, as he waves to the ladies below? Listen!

"Yes, your church is on the Honor Roll, good friends, which means an ideal circulation in your congregation. If they would all do what you have done, I would be in this position at the top of the big pole."



"SURVEY WEEK."

March 7 to 14, inclusive.

If ever you are going to do a good turn for The Missionary Survey, this is your opportunity.

It is easier to do a thing when all are at it and the spirit of the enterprise is abroad.

What a keen interest you will take in the announcement of the results of that week, after the SURVEY's friends, from Maryland to Texas, including yourself, have made a simultaneous drive for new subscribers.

Everybody can get in this campaign. Even a shut-in—an invalid—can write a note or send word to an acquaintance about "this splendid magazine you'd like them to take." Even a child can secure subscriptions. Two little ten-year old girls got more than a dozen new ones.

Then think how well equipped you are for it, you reader in full possession of your strength and persuasiveness! What you may lack of either will be made up by showing the magazine itself.

Isn't it a beauty?

Isn't it full of good things?

Have you ever seen a book of its kind more engaging and stimulating?

Why, there is a letter in this morning's mail from a distinguished professor in one of our Southern Colleges, saying: "It is the best magazine of its kind in the United States!" Every day's mail contains some such voluntary expressions. They are very encouraging. Surely there need be no apology for offering to help somebody get in touch with such a periodical!

Fifty cents a year! think of it—the only thing that might make you blush—such a little bit of a price for a high-grade magazine like that—less

than it is costing to produce and deliver it!

Beautiful colored post card premium.

One dozen post cards portraying scenes at our mission stations will be given for each new subscription sent in during SURVEY WEEK, or the following Monday. The cards will be mailed to any United States address given—and only when asked for.

Get your church on the Roll of Honor. If it is not already there, get it higher in the percentage column. There is always room for improvement.

Ask your pastor to announce it. If he will speak of it from the pulpit on Sunday morning, March 7th, and exhibit a copy of the SURVEY to the congregation, you will doubtless find it easier to get subscriptions from some of the members. Everybody's interest will be aroused.

Get the superintendent interested. There is a great bundle of energy in the Sunday school—some of it unused. Harness it for SURVEY WEEK. Organized classes will find this a splendid task, yielding greatest satisfaction in its successful outcome.

Missionary societies be sure that none of your members are without THE MISSIONARY SURVEY—it is so necessary for taking an intelligent part in the program.

Get in touch with the Club Agent for the SURVEY in your congregation, if there is one. The club agent will be only too glad to co-operate with you and forward the subscriptions to Richmond when you turn them in. Otherwise, forward them yourself direct to THE MISSIONARY SURVEY, P. O. Drawer 1176, Richmond, Va. If any further information is needed, a post card inquiry to the SURVEY office will bring it

"DO IT NOW, AND DO IT RIGHT."



Branch Department at
Texarkana. Ark.-Tex.

PUBLISHING HOUSE:
6-8 North Sixth Street, Richmond, Va.

We must not retrench on Sunday School Extension! It is the very source of our most substantial progress. It is that department of a great church endeavoring to recruit her ranks with the yeomanry, that she may best perform her share of winning the world to Christ.

"SOMEWHAR."

SHE stood at the gate one quiet summer afternoon, the loneliest most pathetic little scrap of humanity I had ever seen. Her dress was torn and soiled, and covered such a tiny, thin little body that I could scarcely believe it when they told me she was twelve years old. Her face was pinched and pale, but I forgot all details when I met the questioning look in her sweet, sad eyes. She seemed to be asking something or longing for something, and they told me that her eyes had always had that expression.

Her father and mother were poor, hard-working tenants on a large farm, and the child's entire life had been spent within these narrow boundaries. That explained to me, somewhat, the reason for her strange, questioning look. She wanted to go somewhere—she had never been anywhere—and as visitors came and went at the Big House on the Hill, she swung on the gate and watched them with that never-varying wistfulness.

She was not talkative, and her mania

for going somewhere might never have been known but for Mary. Mary lived in the Big House on the Hill—a beautiful young girl, whose joyous coming and going must have seemed the very ideal of happiness to the little girl at the gate. Her happy smile found its way to the little girl's heart, and one day there came the request:

"Mary, sometime when you are goin' somewhar an'ain't goin' nowhar, won't you take me with you—somewhar?"

It seemed queer to me, and at the same time intensely pathetic, that the questions her eyes asked should never be answered, and that her poor, starved little soul should never come any nearer to the big outside world about which she wondered than watching the visitors to the Big House on the Hill and swinging on the gate in the way children have always done since time began.

Several months later I was again a guest at the Big House on the Hill, but the gate was deserted, and it was useless to watch for the questioning blue eyes which had always followed us with



"SOMEWHAR."

This little mountain girl is on her way to the store to barter a chicken for syrup. God speed the Gospel to her that she may not barter her soul, but keep it white for the Master.

such wistful, longing interest. She would never swing on the gate again.

Were the questions her eyes had always asked, answered? Had the strange longings which had never found satisfaction here been fulfilled? Had the pitying love of an Infinite God taken her at last—"somewhar'?"

Mary never passes the old swinging

gate without looking for the small, sad face which had held such a multitude of questions in its asking eyes, but she listens in vain for the familiar query:

"Mary, sometime when you are goin' somewhar an' ain't goin' nowhar', won't you take me with you—somewhar'?"

—S. P. L., in *The Pine and Thistle*.



MORE LITTLE "SOMEWHAR" GIRLS.

These will either make good or bad citizens; it depends whether or not we reach them with the Gospel.

The Mission School breaks the bands of ignorance and nourishes aspirations for "better things."



Children gathered from the hills. It is as easy to gather children here as ants to a sugar lump.



A typical mountain family, all attendants at the Mission Sunday School. The children are exceedingly bright.

Reader, there are thousands of little "Somewhar," girls—literally thousands of them, in the mountain coves; in the country districts; down in the thickly settled tenement sections of the city; out on the corporation limits of town; in the mining villages; in the factory settlements—thousands of them with unsatisfied longings. Their longings are being speciously met by Sin—devices, promises, misguidings, catching the unwary and dragging them down, down—only to leave them longings still; but more poignant, more hopeless than ever.

And yet it need not be so. The Gospel satisfies the deepest longings of the human heart. Let it flow into these young lives and they will blossom and fruit in the sunshine of it. The opening up of a Sunday school mission in a community where people are living without the Bible, revolutionizes the community's life and puts a song into the hearts and upon the lips of those who were hopeless. The mission Sunday school usually develops into a church, which in turn becomes an established unit in the great church militant.

This has been too universally demon-



HERE THEY ARE GETTING "SOMEWHAR."

The Mission Sunday School brings them together, shrives their cleanest and clad in their poor best, to "receive with meekness the ingrafted word which is able to save their souls."



A Mountain family and their one-room cabin, which serves for living room, bed room, dining room, kitchen and kennel.



Gathered in the day school, taught by the missionaries, to learn that life holds out something far better than that which is sold to their fathers in a bottle.



A Sunday School mission was organized in this shack on a hillside.

strated to stop here to prove it—and yet, there are vast fields of destitution in our Southland still untouched by intelligent teaching of God's word.

Let us make it somebody's business to do this work; let us make it *our* business—nay, God has already made it ours! He has done it by putting it next to our doors. Aside from local missionary effort, we are also responsible for the work at large. Your General Assembly has set up an effective force for organizing and maintaining mission Sunday schools through its Sunday School Extension department, conducted by the Executive Committee of Publication. This month of March is set apart by the General Assembly for your special contribution to support that work. It is the only month on the calendar so designated.

There are many calls, but Sunday School Extension in this, its appointed

month should not be neglected. Already this cause has received a sharp setback, owing to the general financial depression and the low price of cotton.

But remember, the great need of this work has not diminished. Unfortunately, sin and its ravages do not yield to an armistice for cotton to recoup its loss, but the destroyer works steadily on.

Let the March offering for Sunday School Extension be without stint, and taken early, forwarding promptly your remittance to R. E. Magill, Treasurer, Richmond, Va.

We must not retrench on Sunday School Extension. It is the very source of our most substantial progress. It is that department of a great Church endeavoring to recruit her ranks with the yeomanry, that she may best perform her share of winning the world to Christ.

CITICO MISSION NEAR CHATTANOOGA.

MRS. E. O. WELLS.

(See front cover picture.)

ABOUT twelve years ago I taught in a small school for poor girls in the basement of the Willard Home, named for the beloved Frances Willard, who gave so much of her life to help others. As I helped those little girls to learn to sew and cook, I did not dream that God would

use one of them to help start the work that is doing so much for the children at Citico.

One day, years after the little sewing class had ceased to exist, there came to my home a woman to ask me to start a Sunday school. She was one of the girls referred to above—whom I had

forgotten. She lived near Citico Furnace, where my husband was superintendent, and as there was no church or mission within a mile, she wanted a Sunday school started where she could send her little girl.

As the Furnace Company owned an old store building that was vacant, I got permission to use it. One woman who, in her feeble way, had been conducting a Sunday school in an old tent, came and offered to help me, and she has been a veritable "General" in the Lord's work.

With a few wooden benches and a small organ, we opened our mission on October 6, 1912, with twenty-one scholars and three teachers. The number was doubled in a month, and now we have enrolled sixty-one. We moved into a more comfortable room in November and I am enclosing a picture of part of the school (see front cover). Our first superintendent was a boy, Leopold Chambliss, who was also teacher of the class for large boys and men. He is now at Davidson College, but another from the same College, Mr. R. T. Faucett, has taken his place as superintendent. Mr. Frank Nelson is doing much good among the boys, having formed a Boy Scout Club. The Young Ladies' Missionary Society has a sewing class for the girls.



Members of a Mission Sunday School at a Picnic.

The mission was started and is supported by the First Presbyterian Church. We now have seven teachers, all Presbyterians except one. Services are held on Sunday evenings and are well attended. We hope to train the boys and girls so that in the near future we may organize a church. Many of the families have suffered from the hard times this winter, but they have been uncomplaining.

There are many places in our towns and cities where missions like ours could be started, and I want to tell any that should read this, who are not doing mission work, if they want to really enjoy life, start a mission Sunday school.

WHAT IS THE TRAINING SCHOOL?

WILLIAM MEGGINSON, *Dean.*

To answer this question fully, it will be necessary to enter into a somewhat extended discussion of an ideal training for Christian service, as the Training School regards it. The Training School has before it an ideal. It is endeavoring to furnish a complete and effective training to the lay worker—a training that will equip for any demand of the modern church. Anything short of such a training will be disappointing to the worker, and will not result in the richest fruitfulness.

At the very heart of an effective training is a mastery of the English Bible. The Training School believes that a thorough knowledge of the Bible is absolutely necessary for a worker in any department of

the church. Closely allied to the Bible is a complete course in Christian Doctrine. Surely any worker should know what his church teaches, and understand it sufficiently to correct error in others and insure soundness to his own teachings.

More and more the modern church is confronted with the problems growing out of the relation of the church to society. The home, the school, the work shop, the indigent, the ignorant, the wayward; childhood, boyhood and girlhood—these questions enter largely into modern church work. The Training School teaches Christian Sociology.

The church is a missionary organization and any adequate training for Christian

service in a modern way must include a study of missions, both at home and abroad. The Training School has a strong course in missions: the field, the people, customs, habits, religions, progress of the Gospel. Leadership in mission classes and societies, organization of missionary effort, the actual performance of missionary service.

Then there is the whole question of the young people. They are the hope of the church. The study of methods and principles of interesting them and winning them for the church, is fully treated in the courses in Sunday School and Young People's work. A modern church worker who has not mastered the problem of the young people, is certainly doomed to failure in the most vital part of his work.

The Training School considers that every worker should be a personal worker. A training in the methods and principles of personal soul winning is considered essential here, "A workman that needeth not to be ashamed." The end and aim of all Christian service is to win souls for the kingdom, and personal work counts most in the end.

Perhaps the above does not cover all that an adequate training should include, and certainly not all the training-school teachers, but it sets forth something of the ideal before the school. It does more: It clearly shows that it will take time and application to become an effective worker for God.

The Training School is in existence to serve the church, and its ambition is to do a thorough work. It thinks it sees a perfectly efficient worker. It is balancing its curriculum to produce that ideal. It is studying to ascertain what constitutes a training for a good soldier of Jesus Christ, and it is bending every energy to furnish that training.

It is conscious that it will take time to make a good soldier, but it believes the time spent in training is well spent. However, the Training School is exceedingly anxious to serve the women's societies and Sunday School workers. It has been planning a short, concentrated course in methods for superintendents, but has not been able to mature its plans this year.

An intensified course in leadership, organization and conduct of Women's Society work, extending through six weeks or less, might be arranged for Montreat during the summer. It could be made to fit into the excellent Bible study periods, missionary programs and other courses established there.

We suggest that this proposition be discussed at the Spring meeting of Presbyterials, some action taken, and the results forwarded to us. If such a course is desired by the women, the Training School will endeavor to set it up.



ENTERING YOUR SUBSCRIPTION.

The Circulation Department of The Missionary Survey. Miss Witte (left), Subscription Bookkeeper, and Miss Francis (right), Stencil Operator. They are expecting an avalanche of subscriptions from "SURVEY WEEK" (see page 162), and nothing could please them better, for they are keenly impatient to see Jack get to the top of the pole and plant his circulation at 50,000.

A MISSIONARY SURVEY IN EVERY HOME.



MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, Corner Peachtree and Tenth Streets, Atlanta, Ga.

WHAT OF THE YEAR?

The last month of the Church year is upon us. In many ways it seems the most important of all the months. It affords to the Secretaries their last opportunity to bring up arrearages in their missionary gifts. Its income decides whether our Committees shall begin the new year free and unincumbered, or hampered by a discouraging debt.

Because of the unusual conditions prevailing at home and abroad, which have seriously affected all mission work, this month becomes of even greater importance than usual.

What is your society doing to bring to a successful close the work of the Church during the critical, war-racked year? Never have we had a greater

cause for thankfulness than during the months just past, as we have contrasted our lot with that of sister nations. Never have we had greater need to express that gratitude in self-denial and prayer for the work of the Church. Are we much in prayer that our Church may rise to the emergencies thrust upon her? Are we petitioning not only that our own work may be adequately cared for, but that we may be able to do our share in helping others?

"When the Church sets itself to pray with the same seriousness and strength of purpose that it has devoted to other forms of Christian effort, it will see the Kingdom of God come with power."

SURVEY WEEK

Are you ready for Survey week?

Committees all selected and ready for work?

Sample copies and leaflets with directions at hand?

Going at it systematically, industriously, enthusiastically?

Determined to put your Church on Jack's Roll of Honor?

Too busy? To confer upon your neighbor a favor that will repeat itself twelve times this year?

Sensitive? Afraid to offer five dollars of value for fifty cents?

People don't care for it? Then they don't see it.

Once they take it from its envelope they cannot resist the appeal of the beautiful cover, attractive pictures, bright scenes and interesting information about the world's happenings.

You cannot better carry out that New Year's resolve to help others than in inducing them to bring to their homes each month the Missionary Survey. Try it!

"OTHERS."

Lord, help me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayers shall be for—OTHERS.

Lord, take all selfishness from me;
Ope' Thou mine eyes and help me see
That even all I do for THEE
Must needs be done for—OTHERS.

Let self be crucified and slain,
And buried deep; and all in vain
May efforts be to rise again,
Unless to live for—OTHERS.

And when my work on earth is done,
And my new work in heaven begun,
May I forget the Crown I've won,
While thinking still of—OTHERS.

Others, Lord, yes, others,
Let this my motto be;
Help me to live for others,
That I may live like Thee!
—C. D. Meigs.

TWO LIVE SOCIETIES IN GASTONIA.

MRS. W. Y. WARREN, *Teacher.*

THE Junior Philathea Class of the Presbyterian Church has been organized about eight months.

The class is very enthusiastic. Almost every member is present every Sunday. They received the banner for attendance three Sundays ago. This was the first time it was offered. All but one was present last Sunday, and they are working for the banner in attendance next Sunday, as well as the one for the best collections. The girls are from fourteen to seventeen years old.

One girl teaches the lesson every other Sunday. It is done beautifully. At the close of the lesson the question is asked, "Who will teach the lesson next Sunday?" Someone always answers, "I will."

The results are that the girls always know their lessons better, they are more attentive, it makes them feel that the teacher is one of them, and they feel free to ask any question that may come up.

They have raised enough money to buy the class charter and have it



Junior Philathea Class, Gastonia, N. C.

framed, and to have a certificate framed. They received this certificate for giving more to the hospital at Yencheng, China, than any other class in school.

Their plans for Christmas are interesting. Each girl has a box in which she puts anything she comes across between now and Christmas that she feels like giving to the poor. At Christmas some will get stockings and fill them, and others will get fruit or anything they feel like giving and

put in this box. On the afternoon of Christmas Eve the girls will meet at an appointed place, each with her box, and go to the homes of the poor until the things are distributed.

They are expecting this to be the most enjoyable occasion of the Christmas Holidays.

They got what they wanted. Although the day was very disagreeable the girls came with a determination to win both banners.

THE BAND OF HOPE.

MRS. H. M. EDDLEMAN, *Leader.*

THE Band of Hope of the First Church, Gastonia, is a society composed of little girls ranging in age from four to fourteen. There are about sixty enrolled with an average attendance of thirty-five. They meet twice a month on Sunday afternoons. The officers are selected from among the larger girls and are elected annually.

They arrange their own program, with sometimes a suggestion from the leader. The program consists of songs, recitations and readings, by the different members, and they are usually willing and anxious to do their part when they are on the program.

The object of the Band is to get the children organized and interested in some branch of the church work. This year they are supporting Yao Ting, an orphan boy in Tsing Kiang pu, China. The children are very much interested in Yao Ting, and will more than raise the amount necessary for his support.

Occasionally we have something in a social way to keep the work from growing monotonous.

Children are such willing, enthusiastic workers that it is an encouraging work for anyone interested in them.

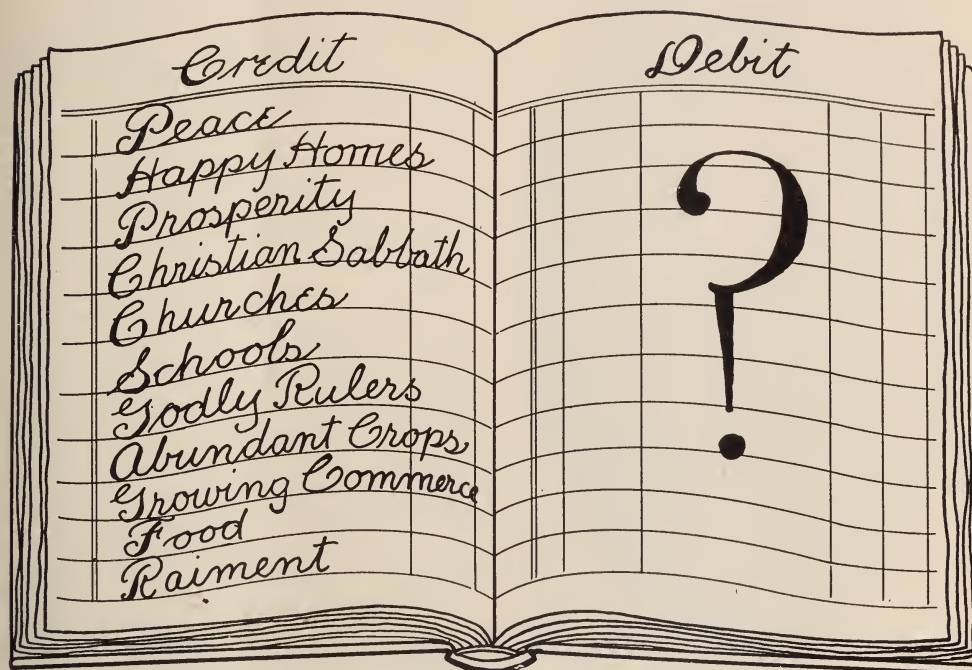


Band of Hope, Gastonia, N. C.

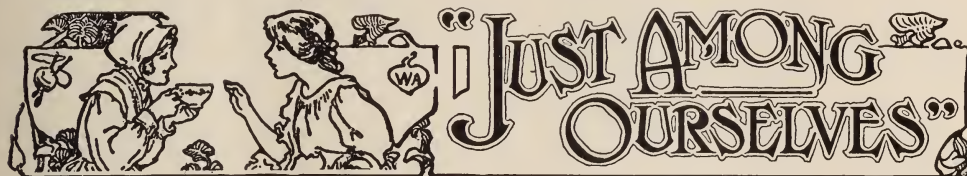
When you place the MISSIONARY SURVEY in the home of a new subscriber, you immediately put a missionary tincture in the atmosphere of that home. This Magazine will not lie around without being picked up and read; its cover is too attractive to stay closed, and, once inside, the contents will engage and hold. "SURVEY WEEK" will furnish a fine opportunity. Start this influence in some home nearby, or farther away.

GOD'S ACCOUNT WITH CHRISTIAN AMERICA

HOW MUCH OWEST THOU?



H. P. W.



Annual Reports! Yes, its time for the record of a year's work to be compiled and forwarded to your Presbyterian Secretary. Of course, all societies are going to close their books and elect officers in March, and begin afresh in April to do better things for the coming Church year. My dear Madam Secretary, won't you please be prompt in returning your report blank to your Presbyterian Secretary? And won't you also see that it is *fully* filled out, not omitting one question? If all societies will do this, your Presbyterian will be able to know just what it has done this year and plan for greater things.

Will your Society be on the Roll of Honor this year? An increase of 10 per cent. in membership and 20 per cent. in gifts will place it there. It isn't too late yet to make

"a long pull, a strong pull and a pull altogether."

Has the year's work in your Society been better than last year? If so, what has been the reason? Won't you write and tell us? Have you had a novel program that added zest and interest? Pass it on through THE SURVEY.

Was your Mission Study class a success? Encourage others by writing about it. Have the Secretaries of the Causes helped the educational part of your work? Say so through THE SURVEY.

Novel suggestions, original methods, unique programs, all are useful to others. Tell us about it.

Or, if you have the report of steady



Mrs. S. D. Walton, of Farmville, Va., President of the Virginia Synodical.

growth and advancement through well tried plans, write us that also.

Let us hear from you regarding the work of 1914-15.

Miss Marie McElwee, of Statesville, N. C., is doing most excellent work as Presbyterian Secretary of Young People's work. She writes:

"I made my Standard of Excellence this year require either a Mission Study Class or two Mission Books, one Home and one Foreign, to be read by two-thirds of the members. I hope it will stimulate reading among our young people."

Of course it will! And how well prepared these same young people will be to take in the work of the missionary societies later on!"

"Love will find a way." When we earnestly desire to serve we will be shown some opening.

Mrs. E. H. Sloop, of Crossmore, Avery County, N. C., is educating a mountain girl with the proceeds from sales of quilts which she makes from scraps which a dressmaker picked up from her floor. If you want to

aid in the good work, forward any kind of quilt pieces you may have to her address.

The result of the excellent educational work done in our local societies by the Secretaries of the Causes, was clearly shown at the Georgia Synodical. The question was asked, "Does any society contribute to all the causes of the Church which has not the Secretaries of the Causes?" Not one was cited!

A live Christian Endeavor Society in Jacksonville, Fla., is studying missions in earnest. Miss Reddick, Chairman of the Prayer Meeting Committee, writes as follows:

"We are using your Foreign Mission programs in our Christian Endeavor Society. We found that we would have only about seven meetings from the time I met you in Montreat until the new committees would be appointed, so you will see that we are trying to get in all the missionary fields possible during that time. We realize that we need a whole prayer meeting hour for each field, but since we could cover so little of the ground by taking only one field, we have decided to bunch two topics as far as possible—for instance, the Latin countries of Brazil and Cuba; the Negro, at home and in Africa; the Mexicans in the United States and in Mexico; then we devoted one evening to Japan, one to the American Indian, and expect to devote one to the Assembly's Home Missions. We had that portion of China in which Soochow is located, in July. We are especially interested in Soochow, for our church is supporting Mr. R. A. Haydn. Our Mission topics have been very interesting as well as instructive.

The society at Cameron, Texas, has gone forward rapidly this year. The President, Mrs. W. A. Gillon, writes:

"We have two mite box openings each year. At our first one this year we received more than double all we received during the whole of last year; our membership has increased, and our attendance has doubled."

In reply to a question as to the secret of the renewed interest, Mrs. Gillon sends the following:

"We attribute the renewed interest and better work of our Society to *Regularity and System*.

1. Have the meeting *every* month.
2. Open *promptly*.
3. Have a *prepared* program.
4. Give out the articles to be read, and notify those who are to pray several days in advance.
5. All who will must take part.
6. The timid ones made to feel that their *presence* is an important part.

7. Find out the special line of work each one likes to do and *give them that part.*
8. Don't let anything keep you from having the Praise Service and Mite-box openings twice each year.
9. Observe *every* day of the Week of Prayer.
10. Have three rolls in your society so every lady in the Church can be identified with it. These three rolls are:
 - (a) Attending Roll.
 - (b) Paying Roll (dues and mite-boxes.)
 - (c) Mite-box Roll (mite-boxes only.)
11. Have a Thank Offering or Birthday Box.
12. Close meetings promptly.

"The Ladies' Aid and Missionary Society of King's Mountain, has made great gain in the past year. We attribute that gain to an enlarged vision of the work in general. The President and other members of the Society have attended all the Presbyterial meetings, and two conferences at Montreat, thereby gaining momentum which they have lent to their Society.

"The Society has adopted the Assembly's plan of distributing their funds according to the per cent. needed for the various benevolent causes.

"The election of a Secretary for each phase of the work of the Church has proved beneficial because a larger number of members have been put into active service.

"The Society has, for years, aided in reducing the debt in the local church. Being relieved of this hindrance last April, the Society obligated to provide all necessary clothing for an orphan at Barium Springs.

"In August each member contributed her mite and 103 cans of fruit were packed for the Orphanage.

"The Constitution suggested by the Woman's Auxiliary has been adopted with a few changes to suit local conditions.

"The Home Mission Festival was observed and a special offering taken."

Every Secretary of Literature, and for that matter every woman interested in Foreign Missions, should subscribe to the Bulletin of the Federation of Women's Boards for Foreign Missions. It is issued semi-annually in October and March, and costs 25 cents per copy. Address Miss Mabel Cratty, 600 Lexington Avenue, New York. These Bulletins are packed full of interesting, up-to-date information concerning Foreign Missions, and are invaluable to our workers.

A most interesting little leaflet has been

added to our collection—"The Little Maid Who Went Into All the World"—2 cents.

Miss Della P. McGregor, the enterprising Secretary of Foreign Missions in Fayetteville Presbyterial, writes as follows:

"Another matter about which I have been wanting to write you is a plan by which our women may have an opportunity of doing more missionary reading. We do so much need more information, and every society should have its own library.

She then writes a tentative plan for furnishing these libraries. As soon as she has had opportunity to "try out" her plan, we will welcome a "story" about it for the benefit of others.

One of the evidences of the growth of the spirit of unity among Christian workers is the increase in number of inter-denominational missionary organizations. The following account indicates a live organization of this kind in Monroe, La.:

"On Saturday, September 5, the different committees of the Federation of Missionary Societies met at the home of Mrs. A. R. Millsaps for the purpose of outlining a plan of work for the year. Among the subjects discussed was teaching the Bible in the public schools, securing industrial training in the city schools of Monroe, more especially the colored schools, as a large number of colored youth of both sexes are growing up in our midst without training for any kind of work and are a menace to laws and morals.

"The Library Committee decided to start a circulating library among the missionary societies, each society to collect all the books the members are willing to donate, the Library Committee to meet and divide the books in five sections, each society to keep one section three months; the Committee to meet and exchange until each society has had the opportunity of reading all the books of the five sections.

"The program committee arranged for three union meetings during the year, in November, February and April."

Capsules of advice for Missionary Societies:

Meet regularly.
Invite outsiders.
Seek new members.
Study to win women.
Insist on brief talks.
On time; on time; on time.
Never be discouraged or discourteous.
Avoid ruts.
Read widely.
Yearn for the blessing of God on our work. —*The Christian Missionary.*



REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE, NORTH NASHVILLE, TENN.

MONTHLY TOPIC—MEXICO

IN *The Missionary Review of the World* for January, there is a very able and comprehensive article by Dr. Robt. F. Speer, on "Some Missionary Aspects of the Year 1914." The following quotation from that article sets forth better than we have seen it elsewhere, the general situation in Mexico:

"The year ends with no apparent prospect of peace and order in Mexico. There are sections of the country where tranquility prevails but no central and responsible government has been set up. The pressure for intervention by the United States has been resisted with the avoidance of bloodshed which would have been inevitable and of the weakening of our moral influence in Latin America and especially in the world situation consequent upon the war. The missionaries are returning to their posts in some states and find the religious needs of the nation deeper than ever. The animosity of the various revolutionary movements has been intense against the Roman Catholic Church on the ground of its alleged hostility to liberal thought and institutions and to all freedom. Priests and nuns have been harshly treated and church property appropriated. In consequence we have seen the interesting phenomenon of the Roman Catholic Church in the United States appealing to the American government to intervene in behalf of religious liberty and toleration in Mexico, the very land regarding which Pope Pius IX. wrote to Maximilian urging that Roman Catholicism should be the only religion allowed "to the exclusion of every other dissenting worship" and "that instruction, whether public or private, should be directed and watched over by the ecclesiastical authorities." Mexico was included in Pius's Encyclical issued the same year, contending that the opinion that liberty of conscience and of worship is the right of every man is not only an erroneous opinion, very

hurtful to the safety of the Catholic Church and of souls, but also delirious."

While we do not regard the measures adopted against the Catholic Church by the revolutionary leaders as prompted by any pious motive or as indicating any special receptivity on their part of true gospel teaching, and while we regard it as a matter to be condemned rather than approved by us and likely to react unfavorably, as persecution always does, still we cannot see it in any other light than that in this matter the Romish church is simply reaping what it has sown. The Huerta Government sought to avail itself of church influence in every possible way and the church leaders responded to its allurements as they have always responded to appeals for help from any government in Mexico that represented the powers of oppression. At a great public banquet in Mexico City during the Huerta regime, the minister of Public Instruction formally proclaimed the Virgin of Guadalupe as the Patron Saint of the Government and one of the newspapers pictured on its first page, General Huerta guided to victory by this divine patroness. Rev. Mr. Morales, of Mexico City, writes to *The Continent* that when the American troops landed at Vera Cruz the Romish clergy began to make violent use of pulpit, press and confessional to incite the masses to violence against all American residents and against Mexican Protestants because of their connection with American missionaries.

The masses of the people are gradually beginning to learn that no movement looking to their relief from oppression and their deliverance from peonage can be expected to have the support of the priests and bishops of the Romish church except in a few exceptional instances. The church is thus losing the hold on the masses which it has had for so long, and our Protestant missions have in this way the opportunity they have never had before.

But what if we fail to use this opportunity? In that case the last state of poor Mexico will be worse than the first. It will be impossible for us to avail ourselves of this opportunity if our missionaries cannot live in the country. What then are we to do?

Our missionaries have their headquarters at present on the border at Brownsville and at Mercedes, and from these points have been making frequent visits to the points in Tamaulipas and Neuvo Leon, where our mission stations were. Comparative quiet prevails in that region at present, but in deference to the advice of our State Department the missionaries have not undertaken to live at their former stations, and probably will not do so until something approaching order and a central government that we can have official dealings with has been re-established. Meanwhile, as a matter of course, our missionaries and their work in Mexico should be made the objects of our ceaseless and earnest prayer.

THE KEY TO THE SITUATION.

The key to the situation is the missionary pastor. Wherever he is found it will also be found that the church is moving forward and that not even a European war can stop its progress. It is a most encouraging and delightful fact that all the disturbance in the business world and all the hard times growing out of the present world situation have not diminished the contributions to Home and Foreign Missions of many

of our churches. These are the churches that have missionary pastors.

Are there any non-missionary pastors in our Church? If the idea of a pastor is that he is a man in charge of a church, and if the church be an institution whose only reason of existence is to evangelize and Christianize the world, then such a thing as a non-missionary pastor ought not to be even a supposable, much less an actual, phenomenon.

As we look out on the actual situation, however, we are confronted by facts like these which are not peculiar to the present time, but seem to be a permanent and abiding character. Of the 3,300 churches in our denomination, more than one thousand each year report no gifts to missions. There are at least 500 more whose gifts to anything outside of their own bounds are a negligible quantity. From an experience and observation of forty years we assert that this can only mean that these churches not only receive no outside stimulus to give, but that they were not even presented with the opportunity of giving. Some of them are vacant churches, but not all. And in every case of a non-giving church that has a pastor or stated supply, that pastor or supply stands convicted, *ipso facto*, of being non-missionary.

Another fact, the existence of which we were amazed to learn some time ago, is an arrangement between some pastors and their congregations under which, when an every-member canvass has been taken, the pastor undertakes to shield the church from the annoyance of all special appeals throughout the year. No matter what emergency may arise or what unforeseen calamity may overtake any of our church enterprises, that church, by reason of this agreement, is deprived of any opportunity of coming up to the help of the Lord against the mighty. There may be circumstances under which such arrangements are justifiable and even necessary but, as a general rule, our judg-



Monument to Guatemozin, Mexico City.

ment is that it is not missionary pastors who enter into them.

Also the different parts played in the missionary enterprise by different churches of the same general character under different pastors, or by the same church at different times under different pastors, forces us to the conclusion, however reluctantly we may come to it, that there are some non-missionary pastors in our church.

With reference to all such we do not hesitate to say, and we say it more in sorrow than in anger, that it would be better for the Cause if every pulpit occupied by one of them were vacant. Not only will a non-missionary pastor not do the things that a true pastor is placed over a congregation to do, but *he makes it impossible for those things to be done at all.* He occupies a place which, if he did not occupy it, some

one else might occupy that would do the required work. Like the barren fig tree, he is not merely fruitless, but he also "cumbers the ground."

Thank God for the large and increasing number of men in our ministry who received a missionary impress during their seminary course and who, as soon as they are installed as pastors over churches, are found giving anxious thought and earnest prayer and laborious days and nights to the practical problems that have to do with the accomplishment of the Church's true mission of soul saving and world redemption.

In the preaching of this missionary pastor you will hear very little discussion of the "topics of the day," for he will feel that the time at his disposal is all too short to admit of any satisfactory discussion of the *topics of the ages*, namely: how to hasten the realization of the ideal which is the very sum and substance of the Bible out of which he preaches, Christ for the world and the world for Christ. Talk with this missionary pastor about his plans and you will find that the one thing which rests upon his heart continually and for which he is continually seeking to find the most effective means and methods is how to lead his people into the largest sympathy with the greatest possible helpfulness to every branch of the church's missionary work.

It is the missionary pastor who is the key to the situation in every problem that confronts the Church in every department of its work. In one's equipment for a successful ministry, ability and scholarship and eloquence of speech are things of great importance, but they are not the things of first importance. The thing of first importance, first, last and all the time, is a genuine baptism with the spirit of missions which is the spirit of Jesus Christ.

THE ANNUAL MEETING OF THE MEXICO MISSION.

MISS E. V. LEE.

AS I write this the Mexico Mission is gathered together in Brownsville, Texas, for its Annual Meeting. And while these meetings always bring many problems that we strive to solve, they are always anticipated with great pleasure. For, as a Mission we are bound together, not only by our common interests in our work in Mexico, but as close friends, with an affectionate interest in each others welfare.

We are just on the border of Mexico. We look across to the towers of the Catholic church in Matamoros, a church that for more than a year has been closed and locked.

Brownsville, like all the border towns of Texas, is crowded with Mexican refugees. In all these towns we hear the same stories—many who came out bringing what they could—many leaving their all behind—many have lost husbands and sons on the battlefields of Mexico—many will never go back to their own homes. Our hearts ache for these refugees. Texas has aided them nobly during these past two years. And the end is not yet; they are coming out of Mexico still.

In our Mission conference we talk over the opportunities that await us when we can go back. We hope and pray that it may be soon. For we are so greatly needed there. So many need material help and to be taught to help themselves. Then, too, it will be our day of opportunity. In many places the Catholic Churches are closed and locked. I had never thought to see the day when a Catholic church would be thus, when the path leading to its usually open doors would be grown with grass and weeds. Yet such is the case in New Laredo, Mexico, today. In Monterrey the confessionals were burned in the public plaza, and confession is prohibited under penalty of a fine.

All these and many other conditions may change, and the priests and nuns who have left Mexico by hundreds may return. But things can never be as they were before. Now is the open door for the Protestant Church in Mexico. The Mexico Mission realizes it, and longs to go back, each one to his or her post, each one ready to meet these wonderful opportunities.

The year of waiting has not been an idle one. From time to time two of our mission have gone into Mexico to visit the different stations and pay salaries. It has not been easy to make these trips, nor have they been free from danger. But no harm has come to those who went, and we are most glad and grateful for the work that has been done by our native workers left at their posts under these trying conditions.

And the workers in Texas have had much to do. The stations on this side



Chapel at the Sacred Spring of Guadalupe. Its waters are supposed to work miraculous cures.

of the Rio Grande have had an oversight and care that has meant much for their advancement.

So we plan for an early return and the taking up of our work in Mexico. Things will not be as they were. Not only because of the closed Catholic Churches, and the silent bells that had rung so constantly from every side. But we will miss many who lie on the battle fields—many whose fate will never be known. We will find suffering and sorrow everywhere. Surely these conditions will so fill us with love and sympathy that the message that we will carry will reach the hearts of

many. As we carry them food for material needs we will carry them the Bread of Life. Pray for us that we may be able to go soon and help the sorrowing ones in Mexico—that we may point them not to an empty emblem, but to the Christ who can comfort, heal and save. Are the opportunities that await us God's answer to our prayers for open doors? Has not He who makes the wrath of man to praise Him, prepared the way for us that we may enter in and possess the land for our King.

Laredo, Texas, Jan. 8, 1915.

CHURCH AND CHAPEL BUILDING AND REPAIRING ON THE RIO GRANDE.

W. A. Ross.

JUST two weeks after we returned from our furlough in 1911, we were invited by Rev. and Mrs. S. M. Glasgow, of Mercedes, Texas, to attend the Christmas entertainment in the Mexican Church. That was news to us. There was no Mexican Church in Mercedes when we left for our furlough in July. We reached Mercedes just in time to see Mr. Glasgow doing the last work on the Chapel and making the final arrangements for the Christmas *Fiesta*. During this story we must keep in mind that Mr.

Glasgow is in the American work in the Lower Rio Grande Valley. The building of the Chapel is a missionary enterprise on his part and on the part of his Church. The building of this chapel is an interesting story. There is a group of young people in Lexington, Virginia. Mr. Glasgow calls them his "Allies," a name well deserved. They wanted to help somebody somewhere. They knew Mr. and Mrs. Glasgow and became interested in their work and asked to share in it. Mr. Glasgow suggested that they start a fund toward a chapel in Mercedes for the Mexican congregation. It was agreed, and the last licks we saw Mr. Glasgow give on Christmas Day, 1911, finished up a neat and attractive chapel for the Mexican Presbyterian congregation. The work had grown to such an extent by the summer of 1913 that it was necessary to enlarge the building. For this the "Allies" were called on again, and responded to the call just as they had done before. This is Chapel Number One. Miss Dysart went to San Benito to live in 1911, just after her furlough of a year spent in Moody Bible Institute, Chicago. She moved into a rented



Presbyterian Church, Matamoros, Mexico.

house; the services were held in the Public school building. Such an arrangement would not do. As in the case of Mercedes, the Land Company gave a lot for a church and Miss Dysart then began collecting funds for the building. This beginning was made early in the year 1912. It is remarkable how God helps when there are hearts that have faith and hands and heads that work. Funds were collected by friends in San Benito and the surrounding country, both American and Mexican; missionaries gave to the enterprise; many of Miss Dysart's friends throughout the Home Church contributed and very early in the spring the building was completed and ready for services. A well built church which will seat comfortably 200 people. There has also been built up around this Church a school building and Miss Dysart's home; but that's another story. This is church enterprise Number Two.

Harlingen is another town in the Lower Rio Grande Valley between San Benito and Mercedes. The people there caught the spirit. We have had a good Presbyterian woman living there for a good many years. She was in school in the Girls' College in Matamoros when she was younger. She has two of her own daughters and an adopted daughter in the school now. She has always been interested in the work at Harlingen and during the Spring and Summer of 1912 she began talking about a chapel for Harlingen. She volunteered to go out and solicit funds for it. This she did, spending several days driving over the country during the hot weather, visiting her friends, asking them for money. She, herself, gave liberally. The Committee at Nashville, through the Mission, made a grant as in the case of all these buildings; a good Mexican carpenter was employed at the first of September and by the first of October the chapel was ready for the first service. The American friends at Harlingen contributed



Mexican Presbyterian Church, Brownsville,
Texas.

liberally and have since shown great interest in the work there. The pastor of the American Presbyterian Church, Rev. E. G. Gammon, helped to paint the chapel. This is chapel Number Three.

We were planning to hold Presbytery in Matamoros in the Spring of 1913. The Matamoros Church was the first one built by Dr. Graybill and his associates when work was begun by our Church in Mexico years ago. The Church is of brick and well built, but needed some repairs. It needs a new roof and some new paint. The pastor, Rev. C. A. Gutierrez, began during the winter, before the Spring meeting of Presbytery, to collect funds and to make his plans to repair the church. He began collecting first of all from the people of his own church. The response that they made to his call was generous and encouraging. The Mission made a grant, friends outside contributed; the work was all done and the



Mexican Presbyterian Chapel, Mercedes,
Texas.

church was ready before the time for Presbytery. About seven hundred pesos were spent in these repairs, and it is now a clean, commodious, and attractive church. Church Improvement enterprise Number Four.

Brownsville Church could not be left behind. Here the work was begun by our Mission. When Mr. Graybill came he found an American church in Brownsville. He began services in that church, and for forty years this Church was used by the Mexican congregation. For a good many years the Mexican services were the only services in the Church, but a few years ago when the Americans began to come to Brownsville in large numbers, services in English were begun again in the American Church, and thus for several years the two congregations used the

church together, holding their services at different hours. But as the two congregations grew, there was needed a Mexican church. A few years ago, one evening at a gathering of the young people of the church, one of the young women proposed that the church begin laying aside a fund for a church building. This plan was agreed to and from that day a fund was begun. As time passed on the fund grew and by the beginning of the year 1914, they had bought a lot and had enough money in the bank to justify the beginning of the building. This was done on the 23d of January, and on the 14th of June the first service was held. A great deal of faith in God was shown during this enterprise. At one time when funds were getting low the attention of one of the elders was called to that fact, and he replied, "God has much more money than He has yet given to us." This building is of yellow pressed brick well lighted, well ventilated, with a seating capacity of four hundred. Church building Number Five.

God raised up his friends who were leading spirits in all of these movements, and we believe that their labors were not in vain for we believe that God Himself built these houses dedicated to the worship of His name.

Brownsville, Texas.

GIFTS FOR MEXICO'S SUFFERERS

MRS. W. A. ROSS.

SEVERAL weeks ago two of our missionaries made a visit to some of our stations in the interior of Mexico. After an absence of several weeks they returned bringing sad reports of our native Christians. They were actually without clothing and had but little food. So it was decided to ask the churches at our stations on the Texas side to contribute to their needs. How generously the Christians responded both of the Mexican and American churches will never be known,

except by the missionaries who received and packed the goods for shipment. Big packages, medium sized packages and tiny little packages came daily for several weeks before the missionaries made the second trip. The goods were packed in trunks in order to take them safely, and they were able to take them across the border without duty. You can just know the real joy of Messrs. Ross and Morrow when the trunks were opened and they could give some dear, faithful old member a warm

coat or cloak and a pair of shoes. Shoes in Mexico now sell for from fifteen to twenty pesos per pair. And when some young mother would come whose baby had not a whole garment, how gladly they would supply her need! Friends, these few trunks of clothing were only a drop in the great ocean of suffering and need in Mexico. When you are comfortably clad and have all the palatable food your body needs, think of the thousands of ill-fed and ill-clothed Mexican women and children who are reaching out to you and me, emaciated hands begging for food. These missionaries tell us they always felt selfish when they ate their meals,

knowing that there were hundreds at their very door without even corn to make a tortilla. It is a common sight in those interior towns to see long lines of women and children standing all day in the rain and cold, awaiting their turn to get their two litres of corn (about one-half gallon), turned away because there was no more to be sold that day.

Friends, these are our neighbors. Can we see them starve when we have enough and to spare. "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto Me."

Brownsville, Texas.

A VISIT TO MONTEMORELOS FIELD.

R. C. MORROW.

ON DECEMBER the 9th, the writer left Brownsville for a short visit to Montemorelos Field. This was his third visit since leaving that field in March. He was gratified, indeed, to see how well the native brethren had cared for the work of the field during the absence of the missionaries.

Don Isaias Tamez, the principal of the Day School for Bays at Montemorelos was left in charge of the property of the Graybill Memorial School. He is carrying the double burden of this work and the cares of his own school with a cheerfulness and faithfulness that is commendable. When the writer arrived he was in the midst of harvesting the fall corn crop. The work was being delayed and corn injured by the unusually wet season, which seems a great misfortune, as the corn crop of that section was very light, and already practically exhausted. Several acres of oats and barley gave a freshness to the school farm that was lacking on the surrounding farms. The entire orange crop from the school grove had been sold, and at a higher price than any of our neigh-

bors were realizing for their crops. We received about \$2,500 (Mexican money), for the crop.

Don Isaias has been confronted, not only with the problems of the Montemorelos field, but workers in other fields have looked to him for advice and help on problems arising in their respective stations. He seems to have met this responsibility very nobly. One instance will illustrate the deep interest that he has taken in our work. Our milkman left for a visit to Texas without giving any previous notice. No one could be found to take his place. For three weeks, during a cold, rainy spell, Don Isaias got up every morning at 4 o'clock to go over to the farm and help milk the cows and deliver the milk. He remained on the farm till 6:30 to set the farm laborers to their daily tasks, then hurried home to get his breakfast so as to be at school at 8:30. Here he remained busy with his school duties until milking time in the afternoon. Fortunately the milkman didn't find work in Texas and returned to us at the end of the three weeks. This is just one instance of the many in which Don Isaias has shown the



The Burning of Nuevo Laredo, Mexico, as seen from the American side.

same willing, helpful spirit. On one occasion when our funds were running low, and all railroad communications with the States were cut, he offered to mortgage his own home in order to secure money for the work of the Mission, if it were necessary.

In the Day School for Boys, Don Isaias has an enrollment of 70, which is about the usual enrollment for that school. The Day School for Girls, in charge of Miss Delfina Garcia, has a larger enrollment and better attendance this year than it has had for several years. The church services have kept up to the average. The Young People's Society (Christian Endeavor), has been very active during the past months. We are glad to report that so far our church people have escaped a scourge of black smallpox that has been raging for several months and, though there is a great scarcity of provisions, none of our people seem to be in very deep

need. I felt a profound gratitude to our Heavenly Father, as I seemed to see on every hand, evidences of His protecting care over our work and our brethren in Montemorelos.

My report so far has been bright, but there is a dark side that I cannot leave out. There is much suffering that calls for our sympathy and help. The rainy season has lasted for weeks, with scarcely a day of sunshine. The small fall corn crop is still unharvested, and damaged by the weather. Many men are out of work. Prices on almost all commodities have risen to double and treble their ordinary cost. Smallpox and other diseases are prevalent. The supply of medicine is getting low, while the prices, even of the common remedies, is very high. And worst of all, corn, the prime necessity of life, to the poor Mexican, is growing very scarce. From the 10th to the 16th of December, the town officials were col-

lecting corn locally wherever they could and selling it to the needy families in limited quantities—not over two quarts to a family—and even with this precaution, frequently there wasn't enough to go around. Men, women and little children could be seen in the streets every day, wandering from store to store, looking for corn. Some came in from ranches for miles. Some told me that they had been searching in vain for two or three days. On the 17th there was no corn on sale anywhere in the town. Seventy persons came out to the Graybill Memorial School on that day looking for corn. We fol-

lowed the example set by the officials—selling from two to four quarts to each applicant, though many of them wanted to buy by the bushel or the barrel. And I thought as we dealt out the corn by the quart, that that was just the way the church was treating the Mexican people—dealing out the Truth to them by pints and quarts, where the need demands bushels and barrels. We withheld the corn on account of the limited supply. But what excuse can the church give for withholding the Truth? Christian people must answer this question.

San Benito, Texas.

LETTER FROM MISS KEMPER.

I HAVE been back at my post almost three months, but I feel that I am still taking holiday, for I have really had very little to do—only some visiting and filling in little vacancies, etc.

Our closing exercises took place the last week of November, and were pleasing and satisfactory. There were nine graduates, four in the agricultural school, two in the gymnasial course, and three young ladies who had finished the course required in the girls' school. There was a good deal of oratory on the occasion, and some fine music and the usual congratulations and manifestations of goodly fellowship after the feast of reason and the flow of soul were ended. The session in the most important sense had been the most prosperous in the history of the institution, because a large number of the students in the two schools had, during the term, taken a definite stand for Christ. The religious movement

was not confined entirely to the schools. Quite a number of persons in the city were added to the church, and evidences of the presence and power of the Holy Spirit among the people at large are not wanting. Of course, you know that the vessel on which we came out, the Vandyck, was captured on the return trip by a German cruiser. We were not without some fear of capture as we came down. What a blessing it is to be in a land that, so far at least, is not involved in this terrible war.

Mr. Gammon and I went to Bom Success last week to attend the closing exercises of Miss See's school. The work there has been wonderfully blessed and is very interesting. A number of persons have been received into the church by Dr. Allyn, who goes over from time to time to conduct the services. The Sunday school has a large attendance.

Lavras.

LETTER FROM REV L. C. McC SMYTHE.

THANK you for your last letter which reached me all right. I was made very proud by your suggestion that I say something about Japan's position in the present

war. But as I am neither a student of international law nor yet a diplomat, I don't feel that I am up to the job. I can only say that I can't help feeling that Japan is really going to play fair



Mr. Smythe's Sleeping Room.

as regards China. I saw a very able article pointing out that Japan's real interests, like America's, are to prevent the partition of China. If a precedent is started in that direction and several European nations get a footing on the continent of Asia, it might seriously affect Japan's integrity as a nation.

I am enclosing you a couple of clippings from the *Japan Times* which may be of interest to you. One is from today's paper and, as I expect, written by a Japanese. It is interesting as giving the views of an educated and non-Christian Japanese on the religious situation. The other is an account of an old gentleman here, who is one of the men about whom I sent you a clipping last year. You remember about the society for promoting religion and morals in the country. I don't know whether you will care for them for the SURVEY.

As I can't write you about international affairs, I have decided to give you a short description of my present arrangements for living and trying to learn the language, which you can use or not, for the SURVEY as you choose. But I am quite proud of them so I shall tell you about them. As you of course know, I am at the Language School here in Tokyo and with about thirty other unfortunates, spend my afternoons trying to get some of this language into my brain. But, while the school is very fine, and a tremendous help in getting the language more scientifically, the trouble is to get a chance to put into practical use the knowledge which is handed out to us

there. Last year I boarded with some missionaries and it was just like living at home in America, as far as getting a chance to speak the language was concerned. On the other hand it is almost impossible to get a place to board in a Japanese family. Not only is this very hard on the boarder, but it is also very hard on the family with whom the foreigner boards; and it is very seldom that a family of any standing at all will take in a foreign boarder.

Last year there were two men at the school who were keeping house together and I was so taken by their way of doing things that when they left Tokyo this year, I took over their establishment. So I have the pleasure of making my first attempt at housekeeping here in Japan. The family consists of two foreigners and one Japanese. The other foreigner besides myself, is a Canadian, a member of the Canadian Presbyterian Mission in Formosa, who is here in Tokyo to study Japanese. We two foreigners run the house and foot the bills together. We have an ordinary Japanese house and I am sending you a couple of photographs so that you may see the terrible privations your missionaries are put to on the field. Down stairs we are quite civilized and foreign and have furniture and sit at table. But shoes have to be left in the front entrance and I have gotten so now that I really feel awkward when I go into somebody's house with my shoes on. Our heating is done by gas stoves which come in very handy on a night like this with the thermometer down in the thirties. But the upstairs photograph will show that we have become real Japanese and taken to the floor as a sleeping place. And I am surprised at how comfortable we are. The Japanese floor is made of a layer of matting from two to three inches thick which makes not at all a bad sort of springs and when one or two mattresses are laid on top of this I find I sleep just about as well as if I were on an Ostermoor mattress. The

only trouble is there is not a place in the house to hang anything (the Japanese always fold up their clothes when they put them away), so as you see, we use our coats for wall papering and hang them around the cornice.

The third member of the family is a Japanese university student by the name of Iijima, and he is a great institution. He interviews the landlord if there is any trouble and attends to anything where a knowledge of the language is necessary. In addition to that he takes one meal a day with us and submits his ear to our attempts at Japanese. I often think what he must suffer when I make some particularly bad mistake; but he is always polite and corrects me in a very gentle way. It really is a splendid arrangement because he is around the house a good deal and I make it a point as far as possible to talk nothing but Japanese to him. In that way I get used to using the language on all occasions.

Then the family is completed by the addition of an old woman cook and her daughter who lives with her and goes to school. Neither of them knows any English at all, so of necessity all my housekeeping has to be done in Japanese. You can imagine that sometimes we have a great time trying to make each other understand what we mean.



Mr. Smythe's Dining Room.

I am very much pleased today because one of the students in my English Bible Class has decided to be baptized. It is true that he was practically a Christian when he came into the class. Miss Kirtland had been teaching him in Nagoya. But as the first time where I can feel that my efforts have had anything to do with bringing a man to Christ, you can imagine how glad I feel. He just about celebrates my first anniversary on the field. This is splendid work out here. Tell anybody you see that if they want to have a really interesting time, to come to Japan as a missionary.

Tokyo.

WEST GATE CHURCH, CHUNJU.

MRS. L. B. TATE.

ON A recent Sunday, eighteen new members were received into the West Gate Church by baptism, and seventeen were added to the catechumen class for further instruction. The total baptized membership is now about two hundred and the average attendance at the morning Sunday school and church service is about three hundred and at the mid-week prayer meeting, about two hundred. The Sunday school for heathen children is held on Sunday afternoon and

there are two other smaller schools for heathen children held in other sections of the city in connection with the work of the church. A new native pastor has lately taken charge of the work in place of the former one who resigned, and he is taking hold of the work with zeal and we pray that he may be the instrument in God's hands of bringing many in this indifferent city to a saving knowledge of Christ.

Chunju.

THANKSGIVING DAY IN KOREA

WM. P. PARKER.

THANKSGIVING DAY for the Korean Christians was on November 18. In the morning of that day each of the city churches here had services with a special program for the occasion. I wish each one of you might have been present at one of these services, for I know it would have done you untold good, even though you could not have understood a word that was said, for all was so evidently a service of true thanks offered to God. At the Fourth Church a large part of the program was singing of praises to the Father, and I am sure that it was acceptable to Him. Mrs. Bernheisel played the organ, and there were pieces given by all classes, from the college boys' quartette down to some heathen children who have been attending our Sunday school begun last spring at East Gate; and they all did well, especially the school children who of course had more training than the others; but this training, let me say, was given by the Koreans themselves and not by the foreigners. Then there were several speeches appropriate for the day, even one of the little heathen boys saying a few halting words of thanks to the audience. A most important part of the program was the collection taken, consisting of grain, vegetables, or money, whatever each could bring, as is the custom on this day, this collection being distributed by the Missionary Society of the church to the needy and destitute. The church was decorated with autumn sprigs of colored leaves having fruit tied on each one, and when the program was over, these decorations were taken down and distributed to the children. With perfect order was it all done, not a hand was raised to grab. Then, after the doxology and the benediction all left, each one feeling closer to God, I am sure, for the whole service was from

the heart, and it was indeed good to have been there.

Our own Thanksgiving Day, the 26th, we kept in a truly American way, except we did not have school holiday. In the morning at 10:30 we had services at the college for all the foreigners, Mr. E. H. Miller, of Seoul, preaching for us. Mr. Smith read the President's proclamation, which we were fortunate in receiving in time this year. The American school children sang for us, and as one of our number said, it was almost as if we were attending service in the homeland, and our thoughts went especially to our loved ones there this day.

At 5:30 in the afternoon the whole community took dinner at the home of Mr. and Mrs. Phillips, and spent a most pleasant social evening together afterward. Almost everybody was present, about sixty in all. Mr. Grove, of the Northern Methodist Mission was appointed toastmaster, a post which he filled to perfection. Having found our seats we all stood at our places, sang the doxology, and were led in prayer by Mr. Smith. We had all sorts of good things to eat, venison, chicken, cranberries, celery, potatoes, mince pie, apples and oranges, candy and cake. When we were half through dinner, Mr. Grove introduced the first speaker, Mr. McMurtrie, the confirmed bachelor of the Northern Presbyterian Mission. Mr. Grove said: "We will now have the first toast of the evening to our host and hostess, and this toast will be given by an atheist, a free-thinker. You know Bobby asked his father, 'Say, dad, what's a free-thinker?', and father replied, 'A free-thinker, my boy, is an unmarried man.'" And so for every speaker the toastmaster had the appropriate joke, and with all the humorous stories told we had a jolly time all through, and went away better fitted

for our daily tasks by this recreation.

As Mr. Miller said in his sermon, our thanks should not stop with this day, but should extend through all the time, and we do feel that our thanks here should be especially great to our loving Father, who has so richly blessed us in every way. As citizens of the United States, we are grateful to God that we have not been drawn into the terrible war, and we are grateful that He has seen fit to keep us from feeling the worst effects of the conflict, which

so many of our fellow workers in other lands do face. And surely it is a most blessed privilege to work among such a people as these. We feel that it is through no goodness of ours, but only through the infinite mercy and love of our Heavenly Father that all these blessings have been given to us, and we ask you each one to pray that we may ever show our gratitude by true service for Him.

Pyongyang, Korea.

HOSPITAL EXPERIENCES AT SUTSIEN.

THE following from Mr. H. W. McCutchan will give us some idea of the daily experiences of our medical missionaries in China, Mr. McCutchan writes:

"Since the Chinese Revolution ushered in the wonderful Republic, a great many gunshot wounds have been brought into the hospital here, mostly soldiers. The unfortunate robbers seem to depend mainly on the native doctors. There are plenty of other patients, too, to lend an air of variety to the work. For instance, a man who works in a bathhouse uptown happened to step into a pool of very hot water one day, and was badly scalded. He was

brought to the hospital and treated in the most scientific manner. Next day Dr. Bradley was horrified to find that the patient's friends had removed all the hospital bandages and covered the wounds with sand from the bed of the old Yellow River. I think the Doctor even went so far as to suggest the discontinuance of the sand treatment, if the man wished to remain in the hospital. Incidentally, I may mention that a few days later Doctor read in a medical journal that fine aseptic sand is now recommended as the best treatment for scalds. Merely another demonstration of the boasted superiority of Chinese medical science.



Operation in the Suchien Hospital.

A badly wounded man was put in bed with an oilcloth under him to protect the mattress from blood. Next morning the oilcloth was neatly folded up and laid aside, while the mattress was thoroughly soaked with blood. The

patient and his attendant apologized profusely for having allowed a little blood to get on the oilcloth before they noticed that the wound was bleeding, they should have removed the oilcloth sooner, in order to keep it clean."

THE HSUCHOUFU "UPRIGHT HEART FEMALE ACADEMY"

MRS. GEORGE P. STEVENS.

FOR years the Hsuehoufu girls and women looked forward to having what was then an unknown thing in this section of China—a girls' school. Finally, in 1911, the missionaries stationed in Hsuehoufu decided the time had come. The teacher who had come out from America had had her two years of language study, there were plenty of girls eager to enter, but where? There was no money on hand, and all mission buildings seemed to be used to their utmost capacity, but finally Dr. McFadyen very generously offered to "cut off" a small wing of the men's hospital for our use. These are all old buildings formerly used for Chinese dwelling houses. Two of these rooms, which had been used in the hospital for tuberculosis and broken leg patients, were white-washed and cleaned, and a third was repaired with glass windows and an abundance of red and blue paint. When all was ready, the Hsuehoufu Girls' School opened its doors, or door

rather, for there was only one, and that only about two feet wide! Later, a small piece of property was added, and the few old Chinese houses it contained used for dormitory. At this writing, this still constitutes the "equipment" of the Hsuehoufu Girls' School, the only Christian High School, and, with few exceptions, the only school of any kind for girls in the Hsuehoufu field of two million souls. The men's hospital is in urgent need of the borrowed rooms, but the Chinese are strong believers in the old adage, "Possession is nine-tenths of the law," and we're refusing to "budge" until we can move into a bigger, better place.

The enrollment has been fifty-eight pupils since the beginning, no less and no more. If you want to know the reason for this apparent lack of growth, it is easy to tell you. Girls are turned away every year, but the fifty-eight. And why don't we enlarge? It's the same old story, which I'm afraid the Home Church wears



Hsuehoufu Girls' School.



Mr. and Mrs. Stevens, with their Montgomery Ward buggy and Chinese mule, ready for a trip to the country.

of hearing—no money! The need and the opportunity are overwhelmingly great, and we hope in the near future you won't have to hear the "no money" wail from us any longer.

The four years of the school's existence have witnessed famine, pestilence and war, and these great calamities, which have meant such untold anguish and suffering to the people of this section, could not but interfere

to some extent with the development of the school. During the revolution, even before we foreigners were ordered away, it was not considered safe to keep the school open, so it was disbanded for almost a year.

In spite of many drawbacks, we feel progress has been made, and feel most hopeful as to the future usefulness of the school. I'm sure most of the girls look more attractive than they did



Hsuchoufu Girls' School. Dinner Time!

when they first came, and I trust this outward appearance is indicative of cleansing within. There are several active Christians and earnest inquirers. Each girl is required to have a daily Bible class, and, with very few exceptions, they seem eager to study the Book. During the summer vacation, several of the girls had classes of children, who came to them weekly to learn Bible stories, prayers and hymns.

All the work of the school, cooking, washing and cleaning, is done by the girls, and, besides the regular school work, they have daily classes in plain sewing and fancy-work. Of course this industrial work saves some ex-

pense, but the chief advantage is in helping to overcome the Chinese false pride, which, from time immemorial, has dictated that a scholar or teacher must have long finger-nails to show that he does no manual work.

Time and space do not permit one to introduce you to our girls, many of whom we consider well worth knowing. Their history and the history of the school are yet to be written. Will you not join your prayers with ours that this history may be the history of a great Light shining in the darkness of China?

Hsuehoufu, China.

WORK AT TAICHOW.

REV. C. N. CALDWELL.

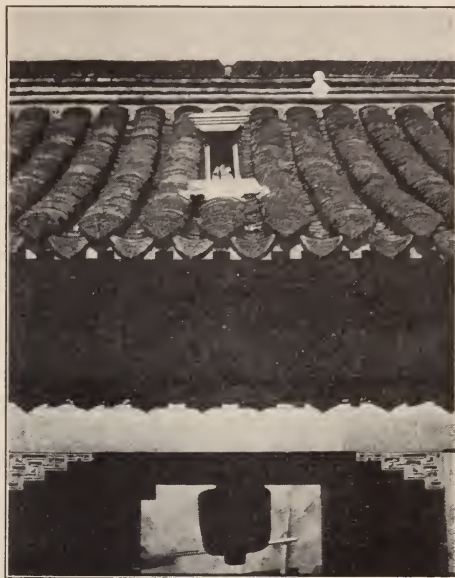
TAICHOW, the seventh of the stations of the North Kiangsu Mission, opened by Mr. Caldwell in 1908, is a city very conservatively estimated at one hundred and sixty thousand population, and is located in the center of a very prosperous section of country, near the great Yangtse river, and is never subject to

the floods and famines that have so often devastated other parts of our mission field. The people at first were exceedingly indifferent, going to the extent of hostility to the preaching of the Gospel. Even their natural curiosity so very pronounced on almost all occasions, would not bring them in any great numbers to see or to hear us preach. This condition was largely due to the very great pride of the people, and to the very rampant idolatry so common here. The city is the home of the families of many retired officials and gentry, and of officials who are engaged at other places and leave their families here for safety, and also of many well to do families. There are probably more idol temples in this city, proportionately, than in any city in the Yangtse valley, and the idolatry of the people is more pronounced than in any place that the writer knows of. It is regarded as a shame for a family not to have a member of the family to represent them in the priesthood, hence the making of both Buddhist and Taoist priests, is probably the principal occupation in Taichow, and we are told that the Taichow



The first missionary residence in Taichow. The boat on which Mr. Caldwell lived alone for two and a half years, in opening the station of Taichow.

priests are celebrated and in demand for the temples of other cities, as they are regarded as especially effective in their line. All of these things make it very hard to reach the people with the Gospel, yet are a very strong reason why we should make the effort to do so. We had succeeded in renting in the city a small house of four rooms, with a floor space of about twenty-five feet square, where our native helper lived, and we preached daily. We could not secure a house for foreign residence, nor buy land except at very exorbitant figures, which made it practically prohibitive, hence the first foreign residence was Mr. Caldwell's house boat, a picture of which is given here. Mr. Caldwell lived at Taichow for two and a half years on this boat, before anything in the residence line could be secured. Patient waiting and mingling with the people made this hostility give way to friendliness, and then good property was secured for a church and residence combined, and other property for the present needs of the station, at exceedingly reasonable rates. The once familiar title of "foreign devil," common on all sides, is no longer heard in Taichow by a native of the place, but in its place has come a friendly greeting in most every part of the city, and many people address us by name. Then we had no church members, since then there has been received into the church fourteen persons, and we have at present a church membership of ten, including some who have come from other places, and six of our members have died. There are quite a few inquirers also, whom we hope in time to receive into the church. Formerly we had no Sunday School, but now have a very good one. Then our Sunday morning congregation was about one or two persons, now we have from forty to sixty or more, and we have many friends also, whom we hope in time to interest in the Gospel. Our ladies have many calls from the best families of



Shrine on the top of our neighbor's roof, put there to counteract the "evil influences" of our foreign chimney on our house, which is in front of their front door.

the city and are on very friendly terms with all the best in the neighborhood. There is a large population in this field, conservatively estimated at a million people. Many large towns and villages dot the whole country side where the Gospel is not now preached. For four years Mr. Caldwell was the only foreigner living in the city, but Mr. and Mrs. Harnsberger have now joined the forces here and having now acquired a sufficient knowledge of the language, will soon begin to take a more active part in the work and we hope then to reach the outlying parts of our field. We have a nice school for boys and hope in that way to reach many of the families. We are very much in need of a doctor to help us reach the hearts of the people and also to look after the missionaries who are now 190 miles from the nearest doctor of our mission, and 40 miles from the nearest doctor of any mission. We are also hoping for another evangelist from home, to help us better to reach that million people. Our opportunities are very great, and all we need is the neces-

sary force of workers and the equipment to enable us to take advantage of these opportunities. The present force is composed of Rev. and Mrs. Caldwell, and Rev. and Mrs. Harnsberger. We ask the prayers of the

whole Church at home for those of us now here, and that God will send us the others needed, and the equipment to enable all to properly work this field.

TIDINGS FROM THE SUTSIEN FIELD.

H. W. McCUTCHAN.

FOR some months past, certain sections of this district have enjoyed a more or less precarious rest from robbery and violence, and it must be a welcome rest, for the people have suffered unspeakable horrors. At least a few hundred robbers are still practicing their profession in this district. The soldiers are catching and killing them, often with a degree of barbarity which reminds one of the old Assyrian stories. Not infrequently the robbers are tied to stakes and "skinned alive." I do not know that the skin is entirely removed, but the victim is cut to pieces by slow degrees, until he finally dies. Hundreds and perhaps thousands of persons flock to see these executions. Of course the effect is quite demoralizing. One Sunday afternoon, as I was going to the Chinese church service, I saw a big crowd of people on one of the execution grounds. Smoke was rising from a small fire in the midst of the crowd. When I reached the place, the fire was dying down, and I saw the carcass of a man, partly roasted. So far as I was able to ascertain, the story was about as follows: The soldiers were fighting robbers in the country west of Sutsien, and captured one of them alive. Leading him toward the city, they were crossing the old Yellow River, which at that time happened to have a good deal of water in it. The robber managed to break loose from the soldiers, and leaped from the bridge into the deep water, evidently with the idea of drowning himself in order to escape the torture which he knew awaited him. When the soldiers dragged him out of the water, he was

half dead, and probably unconscious. They immediately built a fire and roasted him. As the bridge is just outside the city, of course a large number of people came out to see the fire.

Our school work here is still going on as usual, but we are afraid we may be hindered, or forced to close up next year, on account of scarcity of money. Grain is quite high now, and the famine prices which will prevail next spring will make hard times for boarding schools. It is doubly unfortunate for mission work, that the Chinese famine and the European war should occur at the same time.

In addition to her school work, Miss McCutchan holds meetings for women and children in the neighboring villages on Saturdays and Sundays. During the past few years, the boys of my school have been accustomed to go out on Sundays to hold meetings in the villages. Some weeks ago the native Christians here, including those in the schools, formed a "Preach Gospel Society," for the purpose of holding religious meetings in the surrounding villages, as well as in various parts of the city.

On October 27th, we held a religious service to celebrate the centennial of the baptism of the first Chinese convert to Christianity. This man, Mr. Tsai, was baptized by Rev. Robert Morrison, the first Protestant missionary to China. Mr. Morrison, coming from England to China, in 1807, preached in Canton for seven years before any one was converted. Times have changed considerably since that day, and we trust that another hundred years will see vast multitudes of



Chinese theatricals, impersonating Westerners, Koreans, Japs, Indians, Officials, Priests, Idle fellows on the street, etc., Suchien, China.

Chinese brought into the Kingdom of our Master.

Occasionally we hear one of the Chinese Christians, while leading in public prayer, offer a special petition for the "benighted nations of Europe," which are engaged in war. This may

be rather damaging to Western pride, but it is a significant fact that the Chinese are beginning to see something wrong in connection with a war carried on between Christian nations.

Sutsien, North Kiangsu, China.

PRESIDENT YUAN SHI KAI'S MESSAGE TO THE NATION REGARDING THE SACRIFICE TO CONFUCIUS.

Translated by PROF. ANDREW ALLISON.

By no means is this to be made the State religion.

FOR thousands of years China has always laid her foundations in morality. Among all the principles of government, the regulations of the family, the customs of society, there is not one that was not first promulgated by the early scholars. From the Emperor on down throughout society, order or confusion in the State has depended upon these, and according to the exercise or non-use of these principles has come success or failure. But the doctrines of Confucius perennially new, are as broad as heaven; he arose in the Han Dynasty, and while his sacrifices ceased in the days of T'ang, yet the fragrant smoke of their sacrificial

dishes will be the ensign of ten thousand generations of scholars.

The Government and the people, resting on his principles, might yet be unshaken. But after the passing of Sui and Tang, scholars began to lean toward empty wordiness, instead of seeking the firm footing of truth, and gradually they became corrupted, and morals declined. From the time of changing the form of government, these have been foolish and undiscerning persons who have misinterpreted liberty and equality, and, overstepping the bounds of propriety, have given themselves to license. Right principles have declined, and men have desired to run in by-paths. The State almost

became a community of ruffians, or of beasts. But happily, the heart of heaven hates confusion, and great trouble has been averted.

However, the Confucian colleges are crumbling among thorns and thistles; their drums and gongs are thrown aside, amid rank grass and weeds. Thus the reverence paid for thousands of years to Confucius has declined, and none seeks to repair it. How can moral virtue be strengthened and hedged about? What plan can save it from destruction? Your President, bowed under the weight of his heavy office, doing by day and planning by night, considers that renovating the body politic is not all that is to be done: it is most important and fitting to preserve our religious customs!

The world over, every country has its peculiar elements of strength. Ours is a warm reverence for the ancient. The root of all China's following of her holy doctrines, be it in family government, State regulation, or the swaying of a world-empire, is struck into care for the body (transmitted to us from our ancestors). As to small affairs, let actions be virtuous, words be respectful and careful; and at no time let one exceed the principles of the Human Relationships: let these be as essential as your food and clothing. In more important aspects: Heaven and

earth will take their rightful places; the instruction and regulation of all things will be in the continuance of the sacred learning of the ancients; and place will be prepared for ten thousand generations. ("To the law and to the testimony. * * In these is continuance, and we shall be saved.") A heart to know the human relationship—this can be found within the circle of the doctrine; therefore to worship aright this most holy man, lies in the whole people's seeking him with sincerest aspiration.

Not that I have the least idea of establishing a State Church, Parliament, however, has already decided upon the offering of sacrifices to Confucius as a public ceremony, and this has been carried out. Therefore, on the 28th day of the ninth month—the early part of the old calendar's second autumnal month—your President respectfully invites all officials to observe this sacrificial ceremony. In Confucian temples everywhere, let the senior official preside at the ceremony. Let the people be apprised of this, that they may know that the Government holds morality as the first essential. Let the gentry, with all earnestness, strive quietly to move and influence the people, and to lead them into unity.

Of this, your President has high hopes. Be it so ordered!

SOME FALLS AND RISINGS AGAIN AT YENCHENG.

REV. HUGH W. WHITE.

AMONG the myriads of Yencheng people lived a band of Christians, American and Chinese. By nature they were weak, ignorant and sinful, but, strange to say, every time they were overthrown, they rose up stronger, because God, upon whom they fell, was the source of all their strength. In first entering the land the Great Enemy stirred up hostility. The Americans had to flee, the Chinese Christians had to leave their inn. But God soon provided a place

to preach, and that in a large temple, with the Buddhists silently looking on.

The Enemy then incited Mr. Gold, a rich miser, who feared they would hinder his unholy profits. By money, influence, and intrigue, he prevailed on the American minister to refuse to claim treaty rights. The Christians fell back on God. He was just raising up the Chinese Republic, and through good will toward America, provided better than treaty rights.

The medical member of this band



From left to right—Rev. Hugh W. White, Rev. C. F. Hancock, Dr. Hewitt, Mrs. Hugh W. White, Mrs. C. F. Hancock, Mrs. Hewitt.

found it necessary to withdraw. The band was disheartened but there was no need to be, for at the last moment, just as they were going on without a medical man, the Lord, almost miraculously provided Dr. Hardy, of the Foreign Christian Mission, to aid temporarily, and later sent Dr. Malcolm for a time.

The Enemy is persistent. After Dr. Malcolm had gone, and when the Hancocks were away, serious illness occurs in the White family. A Baptist doctor tries to reach them, but fails. Again they fall back on God, and the patient recovers. Soon Mrs. Hancock has to be taken away ill, and in the summer when Mr. Hancock goes to Mission Meeting at Kuling, he gets down, and is helpless for several months. He is carried to Chinkiang, and his wife meets him there. But things look "bluer" than ever. They are neither one fully recovered. They have no place to live, and it does not look wise to go back to Yencheng without a doctor. Their work is all broken up. This fall also gives the band strength. Dr. Hew-

ett, of the China Inland Mission, an entire stranger, but one consecrated to the Lord, feels called to aid Yencheng, and his mission gave him one year's leave of absence.

The Band are hindered by lack of funds to build with. The home church is in debt, and all appropriations for new buildings are cut off. In the older stations, which already have some property, this is not so vital a matter. But in Yencheng the work cannot be put on a permanent and effective basis without at least some buildings. One day the station is electrified to hear that the children are going to work for Yencheng. And now funds are in the hands of the church for a hospital, chapel and other buildings.

The Band are beginning to comprehend. The Christian principle is not mere theory, but is fact. God is real. Every fall, if it throws men back on God, gives strength. The one thing to fear is that the Enemy may get us on his shoulders and keep us away from God.

Now the three families are all at

Yencheng. The medical work is well manned, at least for one year. The schools are full. A hundred and fifty people are professing faith in God, and asking baptism. Leading men from

other important cities are coming to Yencheng, asking the Band to open work in these new centers. A wide door is opened.

PERSONALIA

A letter from Rev. R. T. Coit brings us the interesting intelligence that on December 23, in the city of Seoul, Miss Harriet D. Fitch and Mr. Wm. P. Parker, both of our Korean Mission, were united in the bonds of matrimony.

"Two shall be born the whole wide world
apart,
And these o'er unknown seas to unknown
lands
Shall cross; escaping wreck and wind and
storm,
And all unconsciously shape every act
To this one end: that one day
Out of darkness they shall meet
And read life's meaning in each other's
eyes.
And this is Providence."

We extend to the young couple our best wishes for a long life of health, happiness and prosperity together!



In the December number of THE SURVEY it was stated that Mr. Beaty had retired from the work in Cuba and that Rev. J. T. Hall, who was formerly a missionary in that field, but had retired three years ago on account of the sickness of his child, was going back to take Mr. Beaty's place. We regret to learn that on account of sickness in the family Mr. Hall was advised by his physician not to return to Cuba, and so this plan had to be given up.

Mr. Beaty has taken charge of the church at Hamlet, N. C.



Pupils Girls' School, Suchien, China.

We regret to learn from a letter just received from Mrs. Wilkinson, of Soochow, China, that Miss Fleming had a fall recently, as the result of which she has been very ill, her life being almost despaired of at one time. Miss Fleming has passed her 76th birthday, and we fear that her working days are ended. As the result of her strong character, her resolution and her faith, there is now at Soochow a prosperous girls' school comfortably equipped and doing a splendid work. There are present sixty pupils in the school. Miss Millie S. Beard, who formerly taught music in Peace Institute, is Musical Director in the school and there is a fine corps of native teachers. Dr. Wilkinson and the nurses at the E. B. Hospital are doing everything possible for Miss Fleming's relief and comfort, and we earnestly hope that under their tender care she may not only be relieved of suffering, but may also recover strength before she goes hence.

* * * *

Rev. P. B. Hill, writing from Kwangju, just after hearing of the possible reduction of income on account of the war, says: "We are earnestly praying that the churches may come to the front and not force a reduction on this Mission. The Korean Mission seems to be just entering upon the brightest era in its history. To cut off all our appropriations except missionary salaries would surely be disastrous. The school work would suffer especially, and the native helpers, through whom the greater part of the preaching is done to the Koreans, if diminished in number or withdrawal, would cause the churches to go down fearfully. The violation of annual contracts with teachers could not be explained to a Korean in a lifetime. I am sure, however, that no stone will be left unturned to gather even to the uttermost penny before the work is allowed to suffer."

Our office is leaving no stone unturned that it knows how to turn to this end, and we earnestly hope that enough people will be found in our church whose hearts are right towards this work and who appreciate the conditions that now confront us in trying to carry it on to make the self-denial that is necessary to make up for the losses in contributions from those who are so affected by present conditions that it is really impossible for them to give as heretofore.

* * * *

Letters from Prof. Knight and Dr. Gammon give encouraging reports of the result of the year's work at Lavras. A number of girls have united with the church on profession of faith, and a still larger number of boys. Evangelistic meetings conducted by Mr. Landes, of the Northern Presbyterian Mission, have been greatly blessed. About

fifty people of the town population have made profession of their faith, and about forty of the students in the two schools have either united with the church or expressed their purpose of doing so. While the people of Lavras have from the beginning been kindly disposed toward our missionaries, they have been hard to reach in a religious way, and these indications of a change in that respect are very gratifying.

At the closing exercises of the schools the baccalaureate sermon was preached by Rev. Mr. Tucker, of the American Bible Society, from Rio, and the commencement address was delivered by Dr. Jose Goncalves, ex-Secretary of Agriculture of the State of Minas.

* * * *

We regret exceedingly to learn of the retirement from our work at Lavras, Brazil, of Prof. A. F. Shaw, on account of the failure of health of Mrs. Shaw. Mr. Shaw joined our force in 1907 as teacher of Chemistry and Physics in the Evangelical Institute at Lavras, having previously been professor of chemistry in the Occidental College at Los Angeles, California. Not only has Prof. Shaw's work in the college been in the highest degree satisfactory, but he and Mrs. Shaw have won a place in the hearts of their fellow-workers which makes their retirement a matter of the deepest personal regret on the part of every member



Miss Agnes L. Woods, daughter of Dr. Jas. B. Woods, Tsing-Kiang-Pu, China, one of our new missionaries, who sailed February 6th.



Rev. T. E. Wilson.
Sailed for Korea February 6.

of the Mission. As Mrs. Shaw is suffering from some trouble that makes it necessary for her to live at a lower elevation than that of the city of Lavras, the hope of their returning to the work there is very remote. Mr. Shaw is an expert in the department of which he had charge in the school and both on that account and on account of his high character as a Christian man we would most heartily commend him to any school or college needing an addition to its faculty in the department of Chemistry or Physics.

Speaking of her kindergarten, Miss Mathews says: "We had no money to continue my kindergarten next year, but a group of Chinese gentlemen had offered to provide the money to carry it on, leaving the management entirely in our hands. They promised to pay \$30.00 a month, and more if necessary. They are not church members, but are interested in Christianity." This is one of many indications of the changed attitude of the higher classes in China toward our work. In the old days the literati were bitterly hostile because they knew that the spread of Christianity would leave them without occupation and the officials were hostile because nearly all of them were robbers and grafters and knew that in proportion as Christianity prevailed their opportunities of grafting would diminish. Recent reports from Peking, however, indicate an entire change on the part of the official class towards our missionaries and their work. Along with

the advantages accruing from this state of things there will also be some difficult problems to be solved.

Dr. Jas. B. Woods writes: "The new hospital is full to overflowing on the men's side and is filling rapidly on the women's side. It is convenient and a great help. The Chinese are much pleased with it and with its appearance. I am training my assistants in regular scientific hospital work, and also in some aggressive Christian work. Our hospital chapel is attractive and will be as a teaching as well as a preaching place." Dr. Woods is greatly in need of a trained nurse for his work in the hospital, and if some one would apply for the position we would make extraordinary efforts to provide the means for sending her out.

A card from Rev. Plumer Smith, dated December 29, states that he has finished his visit to the London Hospital, having made a satisfactory recovery, and was expecting to sail for the Congo in about two weeks from that date. We trust that he will meet with no disagreeable adventures by the way and that we may soon hear of him as safely landed at Luebo.

We suspect that, in the matter of pastoral visiting, Rev. B. C. Patterson, D. D., of Sutsien, China, holds the record of all the ministers of our Church, both for the extent of his travels and the variety of his experience. The following is from a recent communication received from him:

"I have visited 25 of our out-stations this autumn and stayed an average of two days at each place and examined scores of inquirers. I have a conglomerate picture of little chapels, consultations, and preachings, but there are few outstanding features of note. So I send you a sample day: Reached Lu Chia Tang at noon. The orchards of persimmons were ripe, and the beautiful golden and scarlet fruit was being gathered. (Chinese persimmons look somewhat like American tomatoes.) The Christians were all at Mr. Tung's home. His father had died and the first Christian funeral was proceeding in his house. Mr. Cheng had been brought up from Kwanhu to help them to keep down the heathen rites, which his kinsmen wanted to perform. I went in through the mat and tent structures and saw our Christian sitting by the coffin; spoke a few words to him and went on to the chapel. That evening we examined eight persons, one a young servant of our Christian farmer there. His master had made him observe the Sabbath and taught him the catechism. I asked his name to record it in the session book. Surname was



Miss Lily Woods, daughter of Rev. Henry M. Woods, D. D., Hwaiianfu, China, who sailed for China February 6th.



Miss Nettie McMullen, who sailed February 6th, daughter of Rev. J. C. McMullen, Winona, Miss., and sister of Rev. Robt. J. McMullen and Miss Kittie McMullen, of China.

Wang (King), and given name Hsiao Mi (Little Lost One.) I told them we could not record such a name, and as it is quite proper to change one's name, I suggested that we call him Wang Tei Lu (King Found the Way); they were much pleased with this. As I left next day I passed Mr. Chao's threshing floor. "Found the Way" was out there rickling bean hay, and his bright, glad smile showed an inner peace and hope that the world does not know. It is a great joy to see this new hope born in so many-lives."

A very beautiful instance of Mission comity and co-operation is the loan to our Mission by the China Inland Mission of Dr. J. W. Hewitt, who takes charge of the Yencheng medical work for a year. His picture and that of Mrs. Hewitt appear in the accompanying illustration on the reader's right. Dr. Hewitt has worked in China for twenty years, trying always to find the neediest place. Formerly he was in the province of Kansuh, China's remotest province, bordering on Tibet and Turkestan. Mr. White writes us that during the Boxer trouble Dr. Hewitt "saw sights." Just what they were he does not say. The reason he now comes to Yencheng is because that seemed to him a needier place than any the C. I. M. has just now to offer him. The

C. I. M. being an inter-denominational Mission, we do not know what church Dr. Hewitt belongs to, neither do we greatly care. We extend him a cordial welcome to the fellowship of our Church while he is associated with our North Kiangsu Mission, being sure that he is a member in good standing of the Church Universal.

The following new missionaries sailed from San Francisco on the S. S. "Siberia" on February 6:

For Japan, Rev. and Mrs. J. W. Hassell.

For China, Miss Agnes Woods and Miss Lily Woods.

For Korea, Rev. T. E. Wilson.

Rev. and Mrs. W. B. Harrison also sailed on this steamer, returning to Korea after two years at home on account of Mrs. Harrison's health. We rejoice to learn that she has completely recovered her health and goes back with the prospect of another term of useful service.

Mr. Hassel is the brother of Rev. A. P. Hassell, of Takamatsu, Japan.

Miss Agnes Woods is the daughter of Dr. Jas. B. Woods, of Tsing-Kiang-Pu, and Miss Lily Woods is the daughter of Dr. Henry M. Woods, of Hwaiianfu.



Rev. and Mrs. J. W. Hassell, who sailed for Japan, February 6.

We regret to learn that Mr. and Mrs. A. H. Setzer, of the African Mission, are en route home on account of the failure of Mrs. Setzer's health. The printing work at Lu-

ebo, of which Mr. Setzer had charge, is being cared for by Mr. Daumery, of the Belgian Protestant Mission.

RANDOM NOTES FROM CHINA

REV. P. F. PRICE, D. D.

THE meeting of the North Kiangsu Presbytery, in Funing, in the Yencheng district, during November, was very interesting. Besides the regular routine work of the Presbytery, there was a daily gathering of some 500 people of the place, including the official and educated classes, and the Presbytery gave itself partly to Presbyterial work and partly to the preaching of the Gospel to this large congregation.

Mr. Sherwood Eddy has completed his visitation of 13 of the principal cities of China, in which great evangelistic meetings were being held, the last of which was Nanking. It is too early to tabulate final results, inasmuch as the aim of each meeting was to induce those who would to enter with open mind upon the study of Jesus Christ, as He is recorded in the Gospels. But this may be said, that

through these large gatherings, which were composed mostly of the educated and official classes, and through the reports in the Chinese newspapers, the hearts of a great many who have been hitherto unreached, have been turned as never before to the claims of Christianity. Several prominent men have openly accepted Jesus Christ as their Lord and Savior. The follow-up work goes on under the care of the missionaries and the Chinese pastors.

Of course, in a cosmopolitan city like Shanghai, where the various great nations of the West are so fully represented, there has been much difference of opinion in regard to the war, and no little tension, for the representatives of the warring nations live and work side by side. The correspondence is of various sorts.

THE ROLL THAT NEVER GETS STALE.

IT IS an unusual roll that never becomes stale. Many people are so insistent upon having strictly fresh bread and rolls that they expect the baker to have them fresh, not only every day, but every morning and afternoon. Many Sunday schools use rolls, too—large picture rolls, containing thirteen pictures each, illustrating the lessons of a quarter.

These picture rolls are eagerly desired by every missionary on every foreign field. They are used in teaching the Bible both in Sunday schools and in the pulpit. A crowd can always be gathered on a street corner where one of these colored pictures is shown, and the Gospel is preached with the pictured truth as the graphic text. The rolls thus become to many the very Bread of Life.

Have you some old picture rolls in your Sunday school rubbish box or stored away in a closet accumulating dust? When they have served you please don't throw them away. You can send them out on another mission of blessing. The World's Sunday School Association has a plan for keeping rolls fresh—a "Department for Utilizing Surplus Material"—which will assist you in placing these pictures and other gifts in the hands of a missionary of your own denomination. For full particulars, address the superintendent of that department, Rev. Samuel D. Price, 216 Metropolitan Tower, New York. You should indicate your religious denomination by its full and exact name, and enclose a stamp for reply.

NOW AND FORTY YEARS AGO AT NANKING.

REV. P. FRANK PRICE, D. D.

A RECENT celebration by Chinese Christians in this city illustrated the remarkable progress of the Church as we look back over a period of years. The celebration was in honor of Rev. Chas. Leaman and Mrs. Abbey of the Presbyterian Church North, who are the pioneer missionaries of Nanking. It is forty years since they began their work here. The Chinese Christians were very desirous of celebrating this event, but Mr.

Leaman and Mrs. Abbey insisted that there should be no expense connected with it. This is very unusual in Chinese functions, as the proper thing is always to have something to eat, if nothing but tea and sweetmeats. But the Christians would not be discouraged, and they worked up a large celebration at which various speakers reviewed the remarkable changes and progress of the past forty years. The only expense, as the pastor of the



church announced, was the expenditure of 40c. for the piece of red paper from which he read a memorial address. One of the speakers likened the past forty years to the passage through the wilderness, and he said, "the crisis has now come—the passage of the Jordan and the land yet remains to be taken." A most striking contrast is the fact that when Mr. and Mrs. Leaman came forty years ago (Mrs. Leaman is now dead), there was scarcely a friend to be found in the city, and now the Chinese Christians are not only numbered by the hundreds, but they are coming into their own; that is, they are beginning to realize their opportunities and to assume responsibilities which for so

long rested upon the missionary alone.

Mr. Leaman was very feeble, and could only appear at the last, but when he did, he made a very choice though short address. He said in substance: Did I not tell you when I came here forty years ago, that the Gospel was true, though nobody believed it then, and now do you not know that it is true? And it will be true, and the same unchanging means of salvation eighty years hence and eight hundred years hence."

It is true indeed that the leaven is gradually leavening the lump, and that the tree which started from a little seed is growing larger and larger every year.—*Nanking*.

BIBLE CLASSES IN JAPAN AND KOREA.

One of the first Japanese converts whom Dr. H. Loomis baptized when he went to Japan is now the splendid pastor of a self-supporting church of 1126 members.

Americans who have been placed by the Y. M. C. A. in government schools in Japan as English teachers, are finding, in many cases, cordial acquiescence in the religious work which they are carrying on out of hours. Many schools are gladly welcoming Christianity as a moral and spiritual force among their students.

"In talking with a certain school principal," writes one of these English teachers, "I frankly asked him what his attitude would be in the matter of organizing Bible

classes." He replied: "The more the better"—that they had already asked a resident missionary to give a lecture once a week on the life of Christ, and that he hoped the new teacher would begin to teach the Bible as soon as possible."

That teacher already has three Bible classes.

The contributions of time for systematic evangelization in Korea aggregate now over 100,000 days yearly. Two members of a Bible class in Seoul, which has a total membership of 500, walked 50 miles carrying loads of charcoal to sell, in order to cover the expenses of their ten days' instruction course.—*Record of Christian Work*.

DO YOU KNOW?

1. What interesting phenomenon has been seen in the Roman Catholic Church?

2. Where the path to the Catholic Church is overgrown with grass?

3. How many of our S. P. Churches report no gifts to missions?

4. For what purpose the Romish clergy used the pulpit, press and confessional when the American troops landed at Vera Cruz?

5. What the conditions in Mexico are?

6. How the Mexican church was built at Merced?

7. Of the work of a native pastor at Montemorelos?

8. The delights of studying the Japanese language in Tokyo.

9. Where there is an average attendance of 200 at prayer meeting?

10. Where a large anniversary celebration cost only 40c.?

11. What constitutes the equipment of the Hsuehoufu Girls' School?

12. Where is there heard an occasional prayer for the "benighted nations of Europe?"

13. Who gave funds to carry on Miss Matthews' kindergarten?

SENIOR FOREIGN MISSIONS PROGRAM FOR MARCH, 1915

Arranged by MISS MARGARET MCNEILLY.

TOPIC—Mexico.

Hymn—"God Moves in a Mysterious Way,"
etc.

Scripture Reading—Eph. 6: 10-18.

Prayer—Let us thank God—

That our mission property has
been spared.

That our native pastors have
been able to hold the work.

That the Christians remain faith-
ful.

Let us ask God—

For peace with liberty and righte-
ousness.

That our missionaries may soon
return to the work.

That we may be able to meet the
great opportunities that will
come.

Minutes.

Roll Call—Answer with a verse of Scripture
on Faithfulness.

Business.

Solo—"Ashamed of Jesus."

Reading—"Into the Deep."

Topic—Work in Laredo:

What has Protestantism Done for
Mexico?

A Glimpse at Mexican House-keep-
ing.

Hymn—Selected.

Chain of Prayer—For the Foreign Mission
work at large, that we
may close the year free
from debt.

Close with Mal. 3: 10, repeated in concert.

SUGGESTIONS:

Assign the first prayer to two or more
members.

The article on "Mexico," in the current is-
sue of THE SURVEY, will give ample thought
for prayer.

Ask some "outside talent" to give the read-
ing, "Into the Deep."

Miss Lee, of C. Victoria, wrote of the work
in Laredo especially for this program. Let
us remember her daily in our prayers.

Appoint a Reporter to give a summary of
the articles on "Mexico" in the current is-
sue of THE SURVEY.

In the December, 1914, issue of *The Mis-
sionary Review of the World*, there is an
excellent article—"Battles and Bibles in
Mexico"—which would add interest to the
program.

Let us not forget Mexico after the meet-
ing, but continue to pray in her behalf.

THE RELIGIOUS CONFUSION IN CHINA.

NG POON CHEW, LITT. D., SAN FRANCISCO.

IN CHINA things are pretty well mixed up
at the present time. This is shown both
by the political and the religious situa-
tion throughout the whole land, but I desire
to draw especial attention to the religious
confusion, its cause and the effect upon the
future of my country and people.

The present situation cannot be better
illustrated than by an incident that occurred
during my last visit to my native village.
In the fall of 1910, after a continuous ab-
sence of thirty years in America, I returned
to visit the village of my birth. I expected
to see great changes, but was not prepared
for such a radical transformation. In 1879,
when I last worshiped in the temple which
housed the patron god of that district, it
was crowded to the doors; now I found it
deserted save for the temple-keeper, who
happened to be a relative of mine. He said
to me: "The time has changed wonderfully
since you were a boy here; then everybody
worshiped at this temple, but now none
come except the old men and the old women,

and they visit the temple stealthily, to
worship as though they are ashamed. Only
a few weeks ago the elders of the district
gathered here and discussed the feasibility of
changing this temple into a modern school.
They did not succeed, only because they had
not the money." The tone of the old man's
voice indicated a sense of despair and dis-
approval, for to him this loss of faith in
the religious ideas of our fathers was an
indication of the decadence of the time which
sooner or later would bring ruin to the social
structure of the land.

In the interior I have seen a group of
Chinese, who were not Christians at all,
ridiculing a number of their countrymen
who were performing heathen religious rites.
This abandonment of the observances of
our fathers is almost universal among the
young, who are gradually drifting away from
all religious restraint and influences.

There are several causes that have led
to this situation: first, the spread of Chris-
tianity throughout the land; second, the

contact with Western civilization; third, the gradual growth of independent thinking among the people.

THE SPREAD OF CHRISTIANITY.

In recent years the spread of the Gospel of Jesus Christ has been truly remarkable. To a great extent the truth that makes us free is permeating Chinese society. Chinese evangelists and pastors have gone into the highways and byways throughout the great provinces of China, and in season and out of season have preached the Gospel of religious emancipation to the masses of the Chinese people. The effect of their labor is making itself felt in the present religious upheaval. Ignorance is fleeing from the approach of intelligence, and superstition from the advance of truth as darkness disappears before the rising sun.

As the Chinese and the Westerners mingle in constant association through travel, trading and social intercourse, the views of the Chinese in many directions have undergone a great transformation. They have become imbued with some of the spirit of the West and are now regarding the religious observances of their fathers as mere superstition.

In recent years many of our people have obtained their education in the schools established by the missionaries and from the modern schools established by the Chinese themselves. Many young men and young women also have gone to the Western lands, and on their return have diffused the knowledge obtained throughout the whole country. Thus the modern ideas have been spread in the forms of new schools, newspapers, lectures, new books, telegraph, railroads and other forms of modern civilization. The result has been that independent thought, which was wanting in our people, has been aroused, and as this increases, superstition loses its strength and old religious ideas fade.

The political upheaval has at last shaken to the foundations not only the political and social conditions, but also the religious; therefore, to-day in my country confusion and the religious atmosphere is shrouded in the clouds of spiritual chaos.

This is not a healthy condition, for no people can endure and be prosperous in such a state of spiritual chaos. The intelligent Chinese are conscious of the danger and are striving to avert it. But the methods adopted are varied and conflicting, so that the dissension arising from the controversy over a national religion is causing much discord.

An enlightened faction of the conservative element of Chinese desire to establish Confucianism as the State religion, in order

to preserve the moral and spiritual life of the people by the ethical teaching of the leaders of the old school, and is approved by a large majority of the less enlightened Confucianists.

Among the leaders in this movement are such well-known scholars of the old school as Kang Yu-wei, Liang Chi-cho, Chen Huen-chang, all Cantonese, who were reared amid Confucian environment, educated in Confucian ethics, and whose whole being is tinted with Confucian thought. Therefore, they are Confucianists through and through, and to them the establishment of Confucianism as the State religion is essential to the safety of the State and the preservation of Chinese civilization. These people have seen during the last few years the tendency among the young to cut loose from the religious influences and restraints of their fathers; to disregard rules of law and order, and to drift toward radical socialism. They attribute this to the decline of Confucian teaching, and not to the powerlessness of the teaching of the sage to avert such confusion.

Through the personal influence of these leaders, a strong movement was started some time ago toward the establishment of Confucianism by the State to help maintain law and order in the land. Before the second revolution, which was a movement to drive Yuan Shih-kai from power, the leaders were men of more progressive tendency and enlightened views, but the failure of the ill-advised attempt to unseat the President by force of arms brought forward a new set of leaders, recruited mostly from the old school, though not necessarily reactionary. The officials now in power are, therefore, under the influence of such men as Kang Yu-wei, Liang Chi-cho and Chen Huen-chang. Kang Yu-wei, though not occupying an official position, is the teacher of Liang Chi-cho, the Minister of the Board of Justice in Peking, and Chen Huen-chang is a pupil of Liang Chi-cho. Thus immense influence is being exerted on the government for the State establishment of Confucianism. Kang Yu-wei is now the president of the National Confucian Society of China, which was established a few years ago by the same set of men for the revival of Confucian teaching in the schools. It was because of this same pressure that President Yuan Shih-kai issued his remarkable edict on the virtue and necessity of the ethical teaching of Confucius. Contrast with this edict the government's appeal to the Christian churches of China to set apart April 27, 1913, as a day of prayer for the welfare of the republic of China.

These Confucian leaders take pains to

assure those of different faiths that it is not their intention to entertain any religious bigotry, but rather religious toleration. They urged the committee on constitution to insert in the new constitution of the Chinese republic this clause: "That Confucianism shall be the national religion of China, but religious liberty is still guaranteed to all."

Through the personal desire and direction of these men, branch societies were organized in different parts of the country and in other parts of the world where Chinese gather in large numbers, and many cables and telegrams were sent to the committee urging the adoption of the clause of declaring Confucianism the national religion in the Constitution.

Meanwhile, a counter movement is developing to resist the idea of a national religion. This was started by the Christian Chinese, both Protestants and Catholics, in Peking, and many mass-meetings were held in different parts of the republic, and Buddhists, Mohammedans, Lamaists and a section of liberal-minded Confucianists joined the movement against the adoption of the obnoxious clause in the Constitution.

Through the united influence of these adherents of the various faiths, the committee wisely rejected the clause which would have brought on serious strife in different parts of the republic.

Among the Confucianists, the liberal section does not favor Confucianism as a State religion, although they would like to have the ethical teachings of the sage taught to the young in the schools. That counter faction of the Confucianists not only want to have Confucianism established as the State religion, but they also want to establish a Confucian church for China. In this movement they have imitated certain customs connected with Christian churches. They have opened chapels or churches where they gather to listen to the discussion on the teachings of the sage and the singing of hymns composed for their services. They also set a day apart each week for the observance of Confucian rites.

This faction is actuated by two motives, namely, jealousy of the rapid spread of the Christian faith and desire to perpetuate the moral teachings of the sage. In its zeal to urge the establishment of Confucianism, it fails, however, to realize that Confucianism is of the earth and earthly, and that any vitality that Confucianism may ever have possessed in the past is now extinct, and can never be resuscitated. Furthermore, it does not realize that Confucianism is not a religion, and was not intended by its founder to be a religion, but that Confucianism is simply an ethical and political system of philosophy. Religion teaches, not only man's relation to man, but also his relation to God. Confucianism well supplies the former, but is absolutely silent on the latter. One of Confucius' pupils, who felt keenly the aching void in his mind as to the life beyond the grave, asked him: "Master, teach us about death." The master replied, "Not knowing all about life, how do I know about death?" Throughout the whole life of Confucius he never discussed on the extraordinary things nor spiritual beings.

Confucianism is absolutely unable to regenerate the Chinese race or to kindle the spark of spiritual fire that has been dormant so long in the breasts of the patient, toiling Chinese. Something more than mere moral ethical teaching is needed. So that, even if the Confucian religion is declared the State religion of China and Confucian churches are established for proclaiming the teachings of the great master of China's past, the longing and groping after truth in the human heart cannot be satisfied.

Nothing can solve the moral and spiritual chaos in China but the Gospel of Jesus Christ. Indeed, even in our political confusion and gloom, which has so completely enveloped the whole land, nothing can solve it but the light from the Gospel of Jesus Christ. So then, Christ is our only hope for the ultimate salvation of China.—*Missionary Review of the World*.

It will doubtless interest any reader of this magazine to note the plans laid on pages 162 and 163 for enlarged circulation of THE MISSIONARY SURVEY.

COMPARATIVE STATEMENT. FOREIGN MISSIONS.

Receipts Applicable to Regular Appropriations:			
January.	1915.	1914.	
Churches.	\$ 24,746 72	\$ 26,787 91	
Sunday Schools	652 77	722 03	
Societies.	5,968 26	7,171 95	
Miscellaneous Donations.	1,516 16	10,226 85	
	\$ 32,883 91	\$ 44,908 74	
Legacies.	535 70		
	\$ 33,419 61	\$ 44,908 74	
Amount Needed Each Month (estimated)		\$ 50,500 00	
For Ten Months, April 1, 1914, to January 31, 1915:			
	1915.	1914.	
Churches.	\$ 191,020 21	\$ 185,717 60	
Sunday Schools...	6,662 99	4,714 22	

Societies.	48,446 26	48,543 67
Miscellaneous Donations.	23,498 81	36,155 80
	\$ 269,628 27	\$ 275,131 29
Legacies.	12,993 66	18,033 22
	\$ 282,621 93	\$ 293,164 51
Amount Needed This Year (estimated)		
		\$ 606,000 00
(The amount received from the Farmington Plan to date, is \$7,063.39).		

The receipts in the ten months' period for Special Objects is \$23,956.99, of which \$13,233.17 is for the Yencheng Equipment Fund.

EDWIN F. WILLIS,
Treasurer.

Nashville, Tenn., January 30, 1915.

MORE ABOUT CONFUCIANISM IN CHINA.

A FEW months ago the religious world was considerably excited by the statement that China had adopted Confucianism as its State religion. At that time we pointed out how little this really meant. It was, at most, only the preservation of an ancient practice which had become a purely formal and official act, occurring once each year.

Since then President Yuan Shih Kai has made this fact still more clear. Replying to an inquiry from the secretary of the International Reform Bureau regarding the real attitude of the Chinese government in the matter of religious liberty, the president's secretary wrote:

"In reply to your letter, which the President has read, he states that the worship of Confucius is an ancient

rite which has been observed for many ages during China's history, and has been handed down from ancient times. It has nothing to do with religion. Catholics, Protestants, Mohammedans, and men of other religious faiths, will find nothing to keep them from entering official life. If the district magistrates for any reason are not able or do not wish to worship Confucius, the ceremony may be conducted by some one else."

How naive is the statement that the worship of Confucius "has nothing to do with religion," and how altogether Oriental the assurance that if magistrates do not wish to worship Confucius, they can have some one do it in their place! Verily, there is little occasion to take the matter seriously.—*Spirit of Missions.*

If you want a warm testimonial when you solicit subscriptions in "SURVEY WEEK," this one will help you.

FROM MRS. J. S. WHITE, LOUISVILLE, KY.

I cannot refrain from telling you what a delightful magazine you are making of THE MISSIONARY SURVEY, so deeply interesting, so charmingly gotten up and so inspiring and so spiritual. The Christmas number was a triumph!



A MISSIONARY PONY.

THIS is the picture of the horse that helps in the work in San Benito. It also gives work to its owner, as it must be fed, watered and curried.

Its name is Nell. It is a dear, gentle Nell, and very wise; for when she hears the screen door bang in the early morning, she calls for her oats, and if the oats are not forthcoming she paws the ground and calls again. The Mexican children in the school call her *La Nellie*. She eats grass in the churchyard and the schoolhouse is in the same yard. Lately there were many horses stolen in San Benito, and the report got out that Nell was stolen; I received condolence from all my friends.

No, Nell was not stolen.

Now I want to tell you how I came to own Nell. I had long walks in my work and when I had to go to a funeral, the graveyard was so far away that I plucked up courage to borrow a horse. Once it was the horse of the Methodist minister that I had. And there was a good Presbyterian who had a big white horse—*Old Jeff*. Once or twice I borrowed Jeff. Then his owner (Captain Billie Lewis), said one day, "I have a pony I am going to give you." You may imagine my surprise to get such a present. *A horse!* I have been a missionary for thirty-two years and never

dreamed of having a horse. So one day Nellie was brought to the Mission home, and I became owner of a horse. She is very useful, as now I can make more visits and can go out to the plantation



La Nellie.

and see the church people who live out there.

On New Years Day, loaded up—or down, as we say—with apples and oranges, we went from house to house giving the children their New Year's gift.

These oranges were given to me by the American Presbyterians, who are very helpful to us in our work among the Mexicans; above all in Christian interest and sympathy.

ANNE E. DYSART.

San Benito, Texas.

LITTLE MARGARITA.

E. V. LEE.

Little Margarita was a bright little girl, 6 years old, who did not often miss school.

She tried so hard to learn English that her teacher was much amused.

Her home was a palm-thatched cottage, one room only. There she and her older sister, two older brothers, father and mother and baby brother all lived happily together. Her life was very different from that of the little girls in our land, but Margarita had all she wanted, and was as happy as a robin in a full nest.

She was a round, rosy midget, with a funny lisp, and when she tried to say English words, the whole school stopped to listen. Little as she was, she knew a good many, and her parents were very proud of her.

They did not know anything about toys in her home. Margarita had never even seen a doll, but she had heard of them, and she wanted one, oh, so much, for her very own. Now this little girl had never seen a Christmas tree, and as the Christmas time came nearer, she just hoped some one would give her a doll, and she talked about it and the wonders of the Christmas tree every day.

The days went by very slowly to her, and at last the wonderful night came. Margarita sang with the other little ones, and her face was so bright—you know she was expecting a doll. After a while, when the doll was placed in her arms, such a picture of joy you never saw. Home she went when all was over. Her hands were filled with candies and oranges, but the dear dolly was hugged tight in her arms as a little mother would carry her baby.

After the New Year she was in her place at school again. Then for two or three days we missed her. Her busy teacher was just getting ready to go to see about her, when some one came to tell her that the dear little girl was dead.

I could not believe what the boy told me was true, but it was. Margarita had only been sick two days, and they did not think her very sick. But there she lay on her little cot, just like she was asleep. I could not believe that I would not hear that little lisping voice again.

Her mother asked me to come again and

bring some flowers. You know these were not Christian people, and they did not think of having any sweet service for this dear child. I asked them to, but they were afraid of what their Catholic friends would say. They did not have the money to pay for the use of the Catholic church, so they could not have any service at all.

In the afternoon I went and took a basket of my beautiful roses, and her schoolmates had gathered to see her for the last time. I lifted her and placed her in the coffin. Then her mother put her little clothes by her side, and last she put the dear doll in her arms, "because," she said, "she loved it so, and it was never out of her arms." Then the father brought a little purse of money, and put it beside her. "Little daughter," he said, "You can not say that I have not cared for you to the last." You see he thought that she would need some money in her heavenly home. He had not been taught that God's home and love are free. They all kissed her goodbye, and I put my roses around her until she was hidden almost. How I did want to say something to those poor ones left behind! At last the father told me I might sing if I wanted to. So I gathered the children around me, and we sang the songs you know and love, "Precious Jewels," and "Around the Throne of God." Then I told them about that home for little children, the home we were singing about. We shut the little coffin and carried her to the cemetery. The little white hearse had blue ribbons extending from the sides, and four of her schoolmates took these and carried her to her resting place.

I can still see that bright little face, and those parents so full of sorrow, because they had lost their dear one, and had never known our loving Saviour, Who said, "Suffer the children to come unto me." Won't you help us tell these friends of that Saviour who died for them, and has made a home in heaven for all those that love Him?

C. Victoria, Mexico.



Little girls' flag drill, Girls School, Suchien, China

HIDDEN MISSIONARIES.

- 1: My first is in PRAYER, but not in PETITION;
My second, not in STATE, but in CONDITION;
My third is in CHRISTMAS, but not in NEW YEAR;
My fourth is in PRECIOUS, but not in DEAR.
My all is a missionary who went out in the year 5910,
And is living in a town called NALISER.
(Queer dates and towns, you see!)
- 2: I am a time that never comes,
So do not count on me!
The date I went out is 1—0—,
I'm a teacher, you will see.
- This station will make you laugh I know,
Its name is LESTERMONOMO!
- 3: My first is in GLAD, but not in SAD;
My second is in SWEET, but not in BAD;
My third is in LADDIE, but not in LAD.
Twenty-five years of work I've seen,
And my station is the name of a queen.
- 4: Part of me belongs to a nut;
Part is a preposition. But
The year I went out was 1092,
And where I live we'll call TALU',
(If you "give up," they will come out of hiding in the April Number.)

ANSWERS TO FEBRUARY HIDDEN MISSIONARIES.

- | | |
|------------------------|------------------------------|
| 1. Yates—Rice. | 4. Stevens—Lacy—White—Wells. |
| 2. Patterson—Junkin. | 5. Talbot. |
| 3. Johnston—Armstrong. | 6. Grier—Hall—Woods. |

JUNIOR FOREIGN MISSIONS PROGRAM FOR MARCH, 1915.

Arranged by MISS MARGARET MCNEILLY.

TOPIC—*Mexico.*

Song—Selected.
Repeat the Lord's Prayer in concert.
Scripture Selections—Christian Warfare:
Eph. 14: 14; Josh. 1: 9, 23: 10; 2 Sam. 22: 35, 36; Ps. 18: 39, 24: 8, 35: 1, 55: 18, 144: 1; Acts 10: 7; 1 Cor. 9: 26; 1 Tim. 1: 18, 6: 12; 2 Tim. 2: 3, 4.
Song—"Onward Christian Soldiers."
Minutes.
Roll Call—Answer with the name of a Missionary or Station in Mexico.
Business.
Recitation—"Things I Am Thankful For."
Alphabetical Mission Exercise.
Story—"The Land of the Bennet, Blanket and Burro."
Story—Hospital Work for the Wounded Soldiers.
Song—"Jesus Bids Us Shine."
Prayer—Closing with the 23d Psalm in concert.

SUGGESTIONS:

Let the Leader put on the blackboard "Hidden Missionaries in Mexico," in current issue of THE SURVEY, and have the children find the names of the missionaries and their stations.

Have the Alphabetical Exercise carried out as suggested in the leaflet. If there are not enough children for each verse, let some take two or three. The rhymes are simple.

"The Land of Bennet, Blanket and Burro" is about New Mexico, but Mexicans just the same. We are indebted for "Over Land and Sea," for this story, Miss Lee, who is in Laredo, Texas, working and waiting till she can go back to her work in Mexico. She has written about the soldiers for our program. Pray earnestly for Mexico, our work and workers.

JUNIORS! Don't you want to help Jack climb during "Survey Week?" You can do it. Look at pages 162 and 163, and make your plans to get in this campaign.

A GLIMPSE AT MEXICAN HOUSEKEEPING.

ALICE BLAKE.

The Mexican home, whether of the better or poorer class, is always an object of curiosity.

The typical house is built of adobe, or sun-dried brick; or of stone where it is available. Where wood can be obtained, small poles are set upright to form the walls. Such a structure is called a *jacal*. In some localities the ordinary log house, called a *juerte*, may be found. In every case the walls are completely hidden, within and without, by a plaster of mud put on by the bare hands of the women.

The men will mix the plaster but do not undertake to lay it. The first rough coat is smoothed over with a second strawless coat, and this is covered with a coat of native plaster of Paris, mixed with water and washed over the wall with a piece of sheepskin in lieu of a brush. A yellow clay, heavily laden with bits of mica, is used for trimmings. When finished, in spite of dirt roof and hard earth floor, the humblest house presents a neat appearance. The door-yard, or *patio*, is as carefully swept as the floor by those who appreciate the virtue of cleanliness; this is because the family life is spent as much outside as within the house.

The evolution of the Mexican home in the larger towns is now making toward Ameri-

underlying these customs must be taught the Mexicans if they are to be housed with oil lamps and heating stoves, as of course they must be now in times of storm, cold weather, or sickness. This, too, is a part of our mission.

The Mexican housewife is quite an industrious body, as a rule, though she takes life composedly, and has time for visiting and the inevitable cigarette. She usually rises between 5 and 6 in the morning and prepares a cup of coffee for the members of the family, who serve themselves as they come on the scene. Breakfast proper is quite a heavy meal of beans or meat, with hot *tortillas*, and is served between 8 and 9 o'clock.

Cooking, with the exception of making warm bread, does not require much attention. The pot is simply put on to boil and is ready for breakfast, dinner or supper alike. The coffee pot is ready at all hours!

The Mexicans are fond of chocolate and sweets; and they have a number of savory native dishes that they like to prepare when materials are to be had. Wheat flour, coffee and compound lard have been the undoing of the Mexican stomach. But, due to adverse circumstances or to improvidence, there is likely to be a long season when little besides the dry *tortilla* is found in many homes.

If a bedstead is owned by a family, it is generally used for ornament alone. Each member of the average family has an individual home-made mattress of wool. At night these are laid on the floor in the *patio*, upon which pieces of wagon sheeting or skins are first spread. The covers are not tucked under the mattress but are folded back from the edge. In the morning all the mattresses are neatly piled into one bedstead, and covered with a spread. The pillows are also made of wool. It will be observed how a large family, and an almost unlimited number of guests, may be accommodated in a house of one or two rooms.

After "raising" the beds in the morning, the floor and *patio* are swept, and then there is time for hair-combing and making the simple toilet of the day. We hope to be able to establish new and better habits in these matters.

There is little that is arbitrary in the family life. The children are allowed to come and go at will. They seldom trouble their parents for means of amusement, and parents don't trouble them with training. They are seldom nagged or driven, and often take pride in being considered helpful. The family life is agreeable, but too simple to be effective in preparing the youth of this generation for the work of the world today.



On the border.

canism. These changes bring some problems in their wake. The housewife, who may be fastidious over her smooth, hard, earth floor, will have no idea how to manage a floor of boards. The close, air-destroying stove should never take the place of the more unscientific but altogether delightful little fireplace; but who can resist the demands of civilization? Theories of ventilation may easily be thrown to the winds in a country where one may sleep out of doors the greater part of the year; but new conditions make new customs, and the theories



The Christian Brotherhood at Tex.-Mex. Mr. McLane in the center at the back.

THE VICTORIES OF PEACE.

MR. S. B. McLANE.

On a morning in February, 1914, I had my first sight of the Texas-Mexican Industrial Institute. Soon I was an onlooker and a listener in the school room where, on the following day, I was to take my place as teacher.

That first morning, as I listened to the Mexican boys reciting their lessons to Dr. Skinner, the thought persistently came before me: "Can it be possible that these boys have been in school only a year or two?" I marvelled at the wonderful progress they had made, for I knew that some of them had never had the opportunity to attend school under either Mexican or American instruction until a few months prior to that time. It is about some of these boys that I want to tell you.

Gradually I learned their odd Mexican names, and still more slowly something of their past history and opportunities. There were thirty-two Mexican boys, ranging in age from 13 to 21 or 22 years, all live, wide-awake boys, just then enthused over the prospects of playing baseball.

One large boy soon attracted my attention by his jovial nature and his merry laugh. Upon inquiry I found that he was 19 years old, lived on the border on the Texas side, and yet had never before been to school. He had been then at Tex-Mex about three months, and was learning to speak English very rapidly. Of course he made numerous mistakes, but he laughed at them and tried again. He was unusually quick in his arithmetic work, making a splendid record on his examination at the end of the session.

It may seem strange to you, to think of a 19-year-old boy studying the Second Reader, but this young man was not ashamed of it, and was determined to learn. In the farm work each afternoon Dr. Skinner did not hesitate to leave him to his task, knowing that Francisco would do more than was expected of him. What do you think of boys of that type? Is it worth while to give them the opportunity of a practical industrial education, pervaded with the spirit and teachings of Christianity?

Another bright, intelligent face soon attracted my attention. I found that this boy had recently come from Mexico on account of the disturbed conditions there. You know nearly all schools in Mexico are closed. He had taken advantage of such opportunities as were afforded in the schools of his native country, but of course was unable to speak English when he came to Kingsville to enter Tex-Mex. (How would you like to enter school in a foreign country, among strange people whose language you could not speak?) When I reached Tex-Mex he was learning English rapidly, and was doing splendid work in his other studies. When the session ended, his name was on the honor roll of those who had made an average above 90 for the term. He is a leader among the boys, a good student, and a reliable worker in the fields. Is it worth the time and money expended to train such boys for leadership among their own people, in business, in government, and in religion? Is it worth while to instill the principles of Christ into their minds and hearts?

I wish I had a picture of one of the



The milking force at Tex.-Mex.

smaller boys, as I saw him come in several evenings after work hours, with a rifle in one hand and five or six rabbits swinging from the other. He liked hunting, and would finish his work rapidly that he might go out in the pasture. I learned that this little fellow had been in school only a few months. His is rather a sad history, as he has the love of neither father nor mother.

He had no place to go when the school year closed, so remained to work through the summer. During the first week of vacation he asked Mrs. Skinner three times when she would begin teaching him after work hours. Is a school where boys of his type can secure an education, worth while? This boy has no one to pay the necessary expenses of his education aside from his own work—and a 14-year-old boy cannot do a man's work, no matter how willing he may be. A Sunday school class of seven boys is contributing \$3 a month toward his expenses. What do you think of this plan, looking at it from the Mexican boys' side, and from the side of the American boys,

who are being taught to take a pocket-book interest in Missions?

One of the pictures shown is that of the Christian Brotherhood, a voluntary organization among the boys, with the purpose of helping one another to live better Christian lives. We followed a course of private daily Bible study, in a weekly class, taking the heroes of the Old Testament. The boys take a very earnest interest in Bible study, and are anxious to learn more about the Scriptures.

Dr. Skinner is carrying on a noble work among the Mexican boys, in spite of handicaps and obstacles that threaten the very existence of the work, teaching by example the dignity of labor and the genuineness of Christianity. And I can say from a first-hand knowledge that the boys are learning to follow the example set them. Pray for them, that they may grow into strong Christian leaders, and that the work of the Texas-Mexican Industrial Institute may grow in usefulness in the Master's cause!

“HELP ONE ANOTHER”

“Help one another!” the snowflakes said,
As they cuddled down in their fleecy bed;
“One of us here would not be felt,
One of us here would quickly melt;
But I'll help you and you'll help me,
And then what a big, white drift we'll see!”

“Help one another!” the maple spray
Said to its fellow leaves one day;
“The sun would wither me here alone,
Sure enough, ere the day is gone;
But I'll help you and you'll help me,
And then what a splendid shade there'll be!”

“Help one another!” the dewdrop cried,
Seeing another drop close by its side;
“This warm south breeze would drive me away,
And I should be gone ere noon today;
But I'll help you and you'll help me,

And we'll make a brook and run to the sea!”

“Help one another!” a grain of sand
Said to another grain just at hand;
“The wind may carry me to the sea,
And then, oh, what will become of me?
But come, my brother, give me your hand,
We'll build a mountain and there we'll stand!”

“Help one another!” some children said,
And earnestly prayed that they might be led;
Then, they remembered the Mexican youth
At Tex-Mex, learning the way of Truth,—
And said, “We'll send them money, to help them through,
So they will be ‘Helpers’ in serving God, too!”

—Adapted.

OUR SPANISH AMERICANS

THE JUNIORS AND TEXAS-MEXICAN MISSIONS.

*"Be ye doers of the Word,
and not hearers only."*

1. Hymn—"True Hearted, Whole Hearted."
2. Prayer—That we may be glad to work for the Lord Jesus, and that our whole lives may be given to His service.
3. The Parable of the Talents—Matt. 25: 14-30.
4. Sentence Prayers—That we may have much "usury" to bring our Lord for all His gifts to us.
5. Hymn—"Publish Glad Tidings."
6. Why the Texas-Mexicans Need Our Help.
7. How our Missionaries are Publishing the "Glad Tidings."
8. Recitation—"Wating."
9. Some Mexicans who Improved Their Talents:
Faithful Luz.
Boys from Tex-Mex.
Other Mexican Boys.
A dear little "Campbell Kid."
The Girls who Sang.
10. Recitation—"Help One Another."
11. Hymn—"Tell Me the Old, Old Story."
12. Prayer—Prayer for our Texas-Mexican missionaries and native pastors, by name—that we may

not fail them in this, their time of need.

NOTES:

6. A brief, spirited story of the Mexican people, explaining why those who have come into our country need our help.
7. A bright account of the Texas-Mexican Mission. (See notes under Senior Home Mission Program.)
9. Have these told in the first person, and in costume, if possible, a baby or doll impersonating little Mary Ellen Campbell, whose "record" may be told by a Junior "Mother." It will be touching to have the children sing the verse given by Mr. Glasgow—"We Would See Jesus." (Get stories from this and past March numbers, and send to Atlanta office for several other stories, free.)
12. Give each child one or more names to pray for. (See Church Calendar of Prayer, pages 27 and 29.)



A "moving picture" of Mary Ellen Campbell, 5-months-old daughter of Rev. and Mrs. R. D. Campbell, of Tex.-Mex. Mrs. Campbell writes: "Mary is so good that we hardly know we have a baby in the house. Her record of five months is: Sunday School attendance, 15 times; morning service, 14 times; Christian Endeavor, 14 times; night services, 14 times. She is fond of going; everybody pets her and everybody loves her. Virginia, a kindergarten maiden, the next youngest, remarked: "This is our very best Christmas, for we never had Mary before."

Every child of Christian parents is entitled to grow up in a missionary atmosphere. Every child of Presbyterian parents is entitled to the educational benefit to be received in the home which takes THE MISSIONARY SURVEY.

AMERICA - A FIELD - A FORCE

HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR.
HURT BUILDING, ATLANTA, GA.

THE ASSEMBLY'S PLAN OF FINANCE.

THE new plan of financing the benevolent operations of the Church was inaugurated three years ago, and has more than demonstrated its superiority over the former haphazard method. Financing the work of the Kingdom on "business principles" is open to serious objection if it carries with it the idea of worldly methods, and the hard, unsympathetic business spirit of soulless corporations, but is exceedingly valuable if it promotes systematic giving and persistent effort in Christian work.

Under the former plan, each department of the Church's work was dependent on a collection on a specified Sabbath or month, which, being influenced by the weather and other uncertain conditions, yielded at best only a variable income. Each Executive Committee was compelled to fight for its own interests, which often permitted it to forage upon the rights of others, causing needless competition. Even when definite "pledges" were made, they were sometimes at the expense of other causes, and had to be renewed annually. Under the new plan, the Permanent Committee of Systematic Beneficence considers the comparative needs of all causes simultaneously and recommends to the General Assembly an amount for each which determines its relative importance. This reduces rivalry to a minimum, and encourages the Executive Committee and the Secretaries to co-operate effectively for

their common interest and the general good of the entire Church.

It will be remembered by some, and can be confirmed by others who have preserved their copies, that as Editor of the Home Mission Herald, the Secretary of Home Missions persistently and consistently advocated the "all-together-campaign," which previously had been adopted by all the great progressive denominations in the United States; and ever since its adoption by our own Church, none have more loyally and earnestly supported the plan and contributed to its success than the Home Mission forces.

As yet only about one-third of our 3,430 churches have accepted and are using the Every-Member-Canvass; but even this small percentage has tremendously increased—we might almost say revolutionized our church's finances. Many a pastor or session is still saying "our church is peculiar," and yet the one-third using the plan contain every conceivable class, large churches and small churches, city churches and country churches, self-supporting and dependent churches, etc. If each church in our communion should suddenly, this March, put the plan into operation, our financial troubles would be largely ended; and notwithstanding the financial stringency of the times, the Church would be one institution at least unaffected by the war, trade conditions, etc.

The Executive Committee of Home

Missions and its Secretaries stand four-square for the present plan and the Every-Member-Canvass, and make this appeal to the whole Church to join heartily this month in the General Assembly's plan by putting into operation the Every-Member-Canvass.

If a confirmation of the practical benefits were necessary, we could cite numerous cases, but content ourselves with giving one as a specimen, which was furnished voluntarily and is thus free from any suggestion of being manufactured evidence:

"Dear Dr. Morris:—I have just been checking up what the Every-Member-Canvass did for our church the past year. Among other things (for every cause gained), I find that Assembly's

Home Missions increased from \$94.41 the previous year, to \$510.81; at the same time Synodical H. M. went from \$305.60 to \$500.31, and Presbyterial H. M. from \$420.29 to \$638.58. This is a total gain for Home Missions of over \$900.

"Last year we made a special debt offering to Foreign Missions of nearly \$1,100, yet this year we gave to Foreign Missions nearly \$100 more than last year, which was our high-water mark, and less than \$400 of this came in the self-denial offerings.

"I Believe in the Every-Member-Canvass!"

Yours with best wishes,

[signed] JAS. LEWIS HOWE."

THE TEXAS-MEXICAN MISSION

[From the View-point of the Steering Committee.]

THE year 1914 has been fruitful in conversions. As to finances, we have had our full share of worries consequent to the world-wide crisis. But withal we have abundant reasons for gratitude, both to God, and the many friends of the Mexican work. Looking forward to 1915, we see some defects in the present situation which we hope to remedy.

The first defect that has so greatly hindered progress is the undue dependence of the Missions upon the Mexican churches for financial support, causing great uncertainty always, and deficits very often.

The membership, though usually generous, is, as a rule, poor and shifting. Self-support has been over-emphasized, and its uncertainty has brought much hardship to the Mexican preacher, causing large deficits in already inadequate salaries; and retarding the work in many ways. It has recently caused one of our veteran workers, Rev. Reynaldo Avila, to seek secular employment, after making many sacrifices to continue in the active ministry.

Even in prosperous times it has been difficult for the Mexican churches to carry their end of the financial load. When the European war ruined the cotton market, many Mexican renters were compelled to sell their cotton at four cents or thereabouts—others preferred to turn their crops over to their landlords, and go out in search of work to pay their store accounts. In the towns and cities, this unskilled foreign labor suffered first and most acutely.

We have often congratulated ourselves upon the small cost of this prosperous Mission, but the time has come when we should seek efficiency, with liberal support, rather than cheapness.

A second defect of the present regime is that its support depends too largely upon local help. This has limited its activities to localities where we might find a strong American church to look to for moral and financial support. The sympathetic attitude and cordial help of the American brethren are appreciated, and all recognize this as a *sine qua non* to the prosecution of the work. Yet this dependence has



Our Texas Mexican Mission.

caused our work to be widely scattered and loosely connected.

From San Antonio south to Laredo, a distance of 154 miles, we have not a single Mexican church, while southeast toward Corpus Christi, we have only one field occupied. Thus we have of necessity pre-empted a large territory, whereas we are able to care for only a small part of it. The long distances between the churches is largely the cause of the disintegration, which requires heroic efforts to counteract. One of our fields that has received more than 300 members in the last few years has lost an equal number, mostly by removals. Many of these are entirely beyond our reach. Other churches, though constantly receiving members, have made very small numerical gain, due to the same cause. We need funds "with no strings attached" in order to employ men to look after these scattered groups, and to utilize them as nuclei for new work.

Another defect that we hope to remedy is the neglect, so far, of the development of our membership. Our efforts have been almost exclusively evangelistic in character. There should be no letting up in this effort, but rather a training of our forces for larger and

more thorough evangelism. The real work of the future should be done by educated, well-trained Mexican pastors, officers and laymen, with only enough American evangelists to keep in thorough touch with the work and to serve as connecting-links with the Mother Church.

To bring about this condition of affairs is a task to which we should address ourselves in earnest. The first requisite is the material and educational betterment of our present membership. Outside the ministry, we can hardly say that there is a real leader among our forces. We have many good and faithful men, many with natural gifts, but undeveloped for efficient service. Capable men for officers, Sunday school superintendents, and other church work, are extremely scarce—if indeed, any are to be found. Some of our elders cannot read.

The constant grind necessary for the untrained foreigner to gain a mere subsistence allows neither time nor means for fitting himself for service. A wise and liberal investment at once of funds along this line would lessen the future financial burden to the Church, and add greatly to the stability and efficiency of the work. The



The Mexican Presbyterian Church at San Antonio. This barn-like structure is not something to be proud of.

Part of the Sunday School,



Texas-Mexican Industrial Institute, at Kingsville, Texas, is an effort in the right direction and needs your help.

Another necessity is to equip our Mission for reaching people who already possess property, education and social position. No real earnest effort has been made to bring to them our pure form of religion. While we would scorn "toadying" to anyone, there are perfectly legitimate means of approaching and influencing Mexicans of the higher classes. The rich man's soul is not worth more than the poor man's, and neither is it worth less; and if we had his help financially and in our church work, more progress could be made in reaching Mexicans of all classes. Why bait for minnows all the time, and ignore the big fish waiting to be caught?

There are many well-to-do Mexican families in Texas; ranchmen, merchants, doctors, etc. Many of these are sincere people, and do not hesitate to express their admiration for Protest-

antism. We should make the proper effort in their behalf, before blaming them for not accepting Christ as their personal and only Savior. Until the Gospel shall have taken real hold upon their hearts, they can hardly be expected to make the sacrifices necessary in order to identify themselves with Mexican Protestantism. Rough board chapels in the outskirts of town, or in undesirable districts, are not calculated to attract people of culture and means, but with little religion. A people, too, who have been accustomed to the impressive worship of the Roman Catholic Church in great churches and cathedrals.

We need thorough organization in and competent direction of all our churches, and in many places up-to-date institutional work, in order to arrest the attention of the people and get first hold upon them.

Another urgent need is for the Church, through the proper agencies, to assume the responsibility for this

orphan Mission, to reorganize the great work before it, and to support it in a manner commensurate with its big task. Every advance step for years has been by dint of many appeals on the part of the workers, and after weary waiting. The Mission and its workers have, of necessity, put themselves in the light of mendicants before the Church, besides having to neglect the work in hand.

We need your co-operation in remedying these defects, and we crave your sympathy and prayers.

This article, we believe, expresses in substance the sentiments of the Texas-Mexican Presbytery, though written by
Your servant,

R. D. CAMPBELL,

Evangelist, and Treasurer of Texas-Mexican Presbytery.

WAITING!



“They are waiting in the wild,
Sick and weary and defiled,
And the Saviour’s healing word.
They have never, never heard,
Left without the Living Bread—
Waiting! Waiting!

“For the happy beam of day
That shall chase their gloom away,
For the news so glad and blest
That shall set their hearts at rest,
For the peace we know and prize,
For the hope beyond the skies—
Waiting! Waiting!

“Yet, not voiceless nor alone,
For their cry to heaven hath flown,
And the Master waiteth, too,
Waiteth, ransomed soul, for YOU.”—
—*Selected.*



THE PLACE OF THE TEXAS-MEXICAN INDUSTRIAL INSTITUTE IN MEXICAN MISSIONS.

REV. J. W. SKINNER.

Mexico is a fitting background for a pen picture of the Texas-Mexican Industrial Institute.

Poor Mexico! Four years of disruption and fratricidal war! Agriculture destroyed, industry paralyzed, business ruined, and the end not yet in sight!

We are three hours north of the Mexican border. There the black clouds of war; here, the quiet sunshine of peace. There, homes desolated, churches closed, schools suspended; here, home and church and school sacredly secure.

In October, 1912, our school first opened its doors to Mexican youth. They came down upon us like a flood, and it was necessary to build an ugly dam and cry "enough." In Mexico the disruptive forces of destruction have held sway; and in our school the quiet constructive agencies of intelligence, industry and righteousness have been fitting young lives for service and perhaps leadership when this cruel war shall cease. When that day shall come, Mexico will need men with clear heads and steady hands; men with strong

hearts and true; men who know the right; men who can take the fragments of a people's broken energies and hopes, and build them unto enduring habitations of righteousness.

Where shall such men be found? They are no more indigenous to Mexico than to Texas or New York. They must be fashioned; fit by years of patient toil, and breathed upon by that Divine Spirit whose breath is the power for a new life. Is it egotism in those laboring at Tex-Mex to believe that the mission of this school is to help in preparing such men?

To us it seems that God's providence has shaped everything connected with this school to fit into the present Mexican crisis. When the schools of Mexico were closing, this school was opened. Our location, so near the disturbed people, yet so securely sheltered, is ideal. We believe that God, through the agency of the Synod of Texas, brought this school into being, and placed it in the loyal arms of the Presbyterian Church saying: "Nurture this



Men in the making at Tex-Mex. Dr. and Mrs. Skinner, Miss Gould and Mr. McLane are shown in the center.



Ready for the fray. Industrial Training at Tex.-Mex.

school, and thus be workers with Me in the great things I will do for the Mexican people."

These two and one-half initial years of the school have made evident that the idea in the minds of the founders—of an industrial education for Mexican youth, was divinely inspired. It is not that which the average Mexican desires, but it is that which is needed to fit him for a better life, and a life of service for his people.

The joy of Tex-Mex is that some of our boys are beginning to see this for themselves. Sixty per cent. of our first year's boys are still here. Their development in physique, in scholarship, in character, is the best answer that can be given to any question about the school. Will the school "deliver the goods"? "Come and see." This year the quality of the work done by the boys is an advance over that of last year, both in the school room and in the field. Our first boys are beginning to "find themselves," and are discovering how to use their faculties. Frequently one will say "O, I see!" He is learning to focus his eyes.

On the farm a squad is assigned a specified work, and emphasis is laid upon the necessity that the work be carefully done. Evening finds the task completed and the work well done. Nothing of the "helter skelter," "don't care" of two years ago. If we can truthfully say to the Mexican boy, "Well done," perhaps the Great Master

can look down upon the school and say, "I am not disappointed—go on."

The event of 1914 that has given us most concern is the action of the Synod of Texas at its October session. Up to that date the Texas-Mexican Industrial Institute had been co-ordinated with other educational institutions of Texas, under the fostering supervision of Synod's Executive Committee on Schools and Colleges. At that meeting, because of its purely missionary character and work, the Texas-Mexican Industrial Institute was separated from this co-ordination with the colleges of the Synod, and placed in the class of missionary institutions of the Church.

We feel that this was an act of wisdom. Our anxiety is that the Church at large should realize the situation. This school is now designated and set apart by the Synod of Texas as a part of the great missionary work of the Presbyterian church for the Mexican people—in a certain sense, a pivotal point in Mexican Missions. It is to be the recruiting and training station for all classes of Mexican Christian workers. Do those who read these statements sense their meaning? This has been our dream from the beginning. It is a mountain-top vision. Will the Church decree that the vision be made a reality?

It will require time. Already the primary school work is well in hand. Its further development will be a natural growth. Likewise the agricultural

department, with much to be desired, is in a healthy stage for further growth. The foundations for other departments must now be considered, especially a distinctive Bible Training department. With the lack of primary education among the Mexican people, their young men cannot be fitted to enter and pursue the course of studies prescribed in our regular Theological Seminaries. Many of them, however, with three or four years' primary educational training and a similar training in distinctive Bible study, may become efficient and acceptable evangelists to their own people. We have found that the work of this school does not necessarily call for larger investment in buildings or equipment.

Such of course are comfortable and a credit to the Church. But we have "managed" in our converted barn for school rooms, and in a similar structure for a dormitory. Our great necessity is sufficient income to support those caring for the work, and to meet monthly grocery bills. On the basis of \$100 annually per student, the school will agree with the Church never to show a deficit in its annual statement. The school has no endowment; receives no appropriation from either the Home or Foreign Mission Executive Committee—is dependent for its support entirely upon voluntary offerings from the Church, societies and individuals. The school needs your sympathy, co-operation and prayer.

What will you do about it?

Kingsville, Texas.



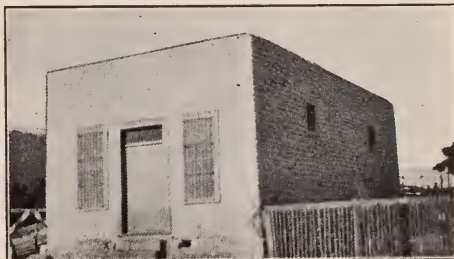
President J. W. Skinner. Is it any wonder that the boys are realizing the dignity of labor?

HELP NEEDED AT THE MEXICAN GATEWAY.

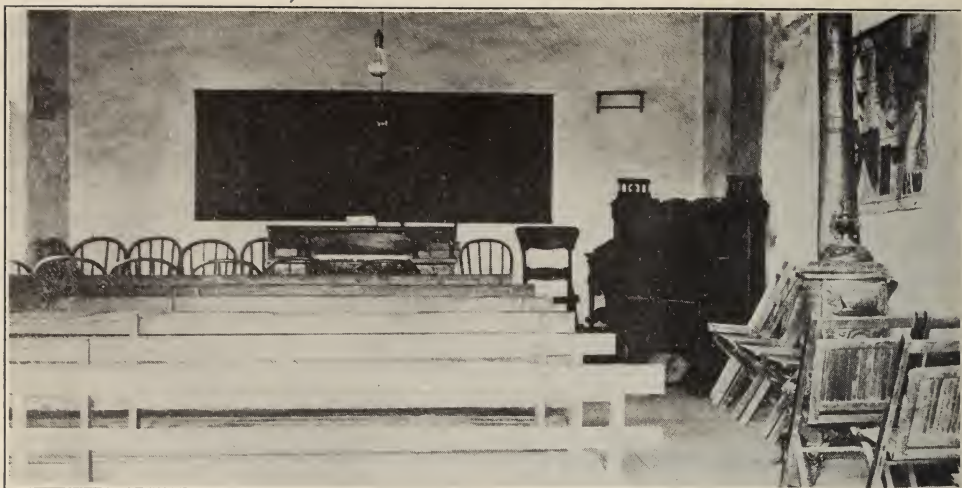
REV. C. R. WOMELDORF.

OUR Mexican Mission has made some progress during the past year. We have added 22 communicants and baptized six children. We have organized three classes in the Sunday school instead of the two. The attendance has increased 20 per cent. The collections, used entirely for Sunday school literature, Bibles, hymn books, etc., have increased 25 per cent.

Our equipment has not improved. Our room, 18 x 28 feet, is no larger.



Our present El Paso mission. A rented one-room adobe building.



The bare, unattractive interior of the Mexican Presbyterian Church in El Paso.

There has been no increase in missionary help.

We have commenced a Sunday school in East El Paso, some three miles from other work; it is not yet very flourishing.

The greatest argument for pushing the work in El Paso is its strategic position as to the United States—the great gateway to Mexico.

It has by far the largest Mexican population of any city in the United States. To the 20,000 Mexican population in El Paso, perhaps 10,000 has been added during the past year, mostly refugees from Mexico. Of these 30,000 Mexican people in El Paso, not over 400 have been evangelized.

We need an adequate equipment for

our Mission, especially for Sunday school work, and to accommodate our congregation.

The Methodist Church has three buildings, value \$75,000, and three schools with some 300 enrolled. They have only 90 church members on the roll living in the city. We have 63. We don't ask for such costly equipment, nor eleven workers, as they have in El Paso, but *we do need and ask for a building*. We can raise \$1,500 for the lots, and we are hoping within six months to have this building in use.

For this sort of Mission work the missionaries need much prayer on the part of others; it is the "kind that goes out only by fasting and prayer."

El Paso, Texas.

"WE WOULD SEE JESUS."

REV. SAMUEL M. GLASGOW.

OUR Presbyterian Mexican constituency in Texas numbers 1,126. If we multiply this number by four, to make a liberal estimate for other denominations working in the State, it totals something over four thousand. Driven by the scourge of war, robbery and famine, thousands of Mexicans have pressed into Texas in the past four years, and the Mexican

population of the State, reported to be 350,000 some five years ago must now have passed the 400,000 mark. So just *one in one hundred* has found Jesus Christ the Son of God and claims Him as Savior and King. *One* has had his burden lifted while the *ninety and nine* stagger on under theirs; *one* looks out and up with Hope in his heart, while the *ninety and nine* blunder and

suffer on, until they shall go from the dark into the dark.

I shall never forget sitting within the whitewashed brick walls of one of our Mission schools for Mexican girls, and watching through the tears that involuntarily filled my eyes, those young faces from homes far and near over the Republic. They were singing the Christian hymn, in their own musical, rythmical language. "We would see Jesus, that is all we're needing." I saw behind those faces a Nation, heir to generations of superstition and ignorance, bloody and cruel in their sports, suave, graceful and insincere their manners, their characters presenting a veneer of culture and courtesy, but void of the great basal fundamentals in which character alone can take root and grow.

I saw the bent and broken form of the haggard mother as babe in arms, and with black mantled head, she wearily enters the great, stalwart, cold cathedral, crosses her shrivelled breast with the holy water, kneels and mutters her soul's pitiful appeal to Saint and Virgin, pays her scant pittance to the sleek, well-fed ecclesiastic, and then, no burden lifted, no peace received, no light found, she retraces her weary steps to her poor hut with its dirt floor, its soiled furniture and its cheerless interior, a faithful replica of her own heart; and there the grind of her slavery resumes.

I saw a Nation, the puppet of a despot's passion, writhing, suffering unable to extricate herself, duped and harried by her own sons' ambitions; without standards, dishonoring truth in her national principles and institutions, drifting on the currents and counter currents of the sea of national life. They sang: "We would see Jesus," and stirred by a strange, unseen hand, the whole Republic seemed vocal with the cry, as groping and reaching out their hands, they took up the refrain:

"We would see Jesus; this is all we're needing;

Strength, joy and willingness come with the sight;

We would see Jesus, dying, risen pleading;

Then welcome day, and farewell mortal night."

Shall they see Him in that land of the long night? They must, or perish! Shall they see Him, they who are here in Christian Texas and in Christian America? They have transplanted to our soil the same problems and needs that mark them in their own land. The same call is falling upon listening ears in this land, as they plead for a sight of the Saving Christ.

They must see *Jesus, the carpenter*, that they may learn the honor of honest toil and the value and dignity of labor, and forever crucify the travesty that toil is degrading, idle ease man's highest good. The Church of Jesus Christ must conserve this end, that her converts bring not reproach upon her, and that they may before all men commend the Gospel they profess.



One of our Texas-Mexican Mission Girls.

They must see *Jesus, the teacher*. Oh, the mental and moral darkness among that Nation! A pitiably small per cent. of them with any education at all. False and shallow ideas and ideals regarding home and social relations, liberty and rights, cry out for Him that "spake as never man spake." They must be brought face to face with *truth* in all its relations of life, and learn to love and honor it.

They must see *Jesus, the Savior*. Not upon a metal cross, surrounded with candles and priests and artificial flowers, and in the dim gloom of a Catholic cathedral, but *Jesus*, the Son of God, the Son of Man, the living, warm, tender Christ. His arm can reach to their depths of need. His strength is sufficient, and His love embraces Mexico and all her children, at home and abroad.

Yes, they *must see Jesus*. The call

comes in the plaintive note of suffering helplessness. And yet our Church is conducting a haphazard, half-paid, hand-to-mouth Mission among these 400,000 Mexicans in Texas; asking and receiving the unstinted, consecrated efforts of our missionaries, both Americans and Mexicans, and giving in return paltry salaries which are paid spasmodically, if in fact always in full. Is it not an amazing and culpable condition in our Church economics that this great and needy and profitable branch of our home mission work is *without* any adequate, certain, financial backing, but is an object of Church "Charity," and financed as its appeals may bring offerings from here and there over the church?

They are here, and we have the Gospel.

And we have given it successfully to one in one hundred.

Mercedes, Texas.

MEXICAN MISSIONS IN SAN ANTONIO

REV. ARTHUR G. JONES.

AMONG the hundreds of thousands of Mexican people who have peacefully invaded our borders, and have come to make their permanent home in our country, there is no more important center than San



Crossing the border to safety.

Antonio. Apart from the thousands who are transiently here for safety and sustenance incident to the military and industrial troubles in the Republic of Mexico, we have a large permanent Mexican population which is steadily growing. Because they speak the Spanish language only, it is impossible to serve them by the ordinary Home Mission forces. A separate force and equipment must be provided, as distinct as if located in a foreign land.

For ten years we have had at San Antonio a Presbyterian work for the Mexicans. It was established by Rev. Walter S. Scott, and has been served at different times by two Mexican pastors, Revs. Abram Fernandez and Reynaldo Avila. It is now under the immediate supervision of Rev. and Mrs. R. D. Campbell. Considering the equipment which has been available, the work has done well. The local church has now a membership of 180. It has

some material assets in three pieces of property, one of them not yet paid for. The present material equipment is miserably inadequate.

These Mexican people are poor in a degree unknown to our American people. They are abnormally migratory, coming and going from city to country, and from country to city, incident to the demand for labor. Unfortunately, this instability is reflected in the temporary character and makeshift appearance of the physical equipment of our work here.

What impression of Christianity this people has hitherto received has been associated with the material splendor of the cathedral. We have no purpose to build for them other cathedrals, but the housing of our work in a rude shack will make no appeal to the more vigorous and substantial class—the very element that might provide a measure of stability and self-support. It is futile to expect our Mexican work to equip itself. It is impossible! The people of our American churches must provide the means, if the thing is ever done.

There is no lack of evangelistic opportunity. The people are here, and they are willing to hear the gospel. Rev. H. A. Philips and Rev. J. T. Mollo, missionaries of the Northern Church in Mexico, temporarily here because of war in the Republic, have been doing gratuitous service at two different places in the city during the past season. At each of these they have had regularly from 80 to 100 in Sunday school, preaching and prayer meeting services. It is their purpose, when they return to Mexico, to leave the results of this labor in the care of our Church. But the great need of our work is a substantial, permanent, at-

tractive equipment which will conserve and retain the results of our evangelistic efforts.

Our sister churches have recently elaborated their equipment, have demonstrated their zeal and confidence in Mexican Missions, and have greatly enlarged the scope and power of their work. It is a serious handicap to the maintenance of our work if it has no substantial evidence of our own confidence in its stability and value.

The evangelistic extension of our work among the hundreds of thousands of Mexicans in the Southwest is well, but somewhere there ought to be a physical equipment that is permanent and a credit to our Church.

It would seem that San Antonio is the strategic place for such endeavor. This would be indicated by its large Mexican population, which is likely more than 25,000. Because of its central position with reference to the border of the Republic, it is a gateway through which the transient tides come and go. Impressions might be made here which would be carried back as evangelizing influences to Mexico. Still further, this is the place through which the migratory tides of Texas-Mexicans ebb and flow. A strong, attractive, conquering work here, adequately capitalized and equipped, would send out a stimulus and give new encouragement to all the outlying fields of our missionary endeavor among this people.

May the people of our church at large quickly realize the importance, the promise, and the imperative need, of this work; and so come to its help that it may reasonably expect to triumph.

San Antonio, Texas.

A subscriber in Texas writes that she finds such genuine enjoyment and helpful instruction in the MISSIONARY SURVEY, that she encloses a sufficient amount to buy several extra subscriptions for friends, taking this means of making them a gift. Here is a suggestion for "Survey Week."

SOWING THE SEED OF THE KINGDOM.

REV. E. S. RODRIGUEZ.

I AM glad to report to the attentive readers of THE MISSIONARY SURVEY, the glad tidings from this field.

At the beginning of the year 1914, the prospects in Cuero and Edna were equally hopeful. We expected to organize a church in each of these places.

In Cuero, our work presented a fair show, there were some 15 members, which would be sufficient to organize and push the work with very good results, we hoped. By April three of our best families had to leave town, and live twenty and thirty miles away. This was such a hard blow to our congregation and Sunday school that our plan for organization fell through. This year has been very hard on our

people, so much that it has kept them shifting about from place to place.

At Edna our hope failed us not, our plan was successful. In March, 1914, I organized a church with 41 members, of which only 20 were received by letter. The others were baptized at Edna by several ministers: Reverends E. M. Munroe, R. D. Campbell, E. Trevino and myself. The brethren are very enthusiastic in the work, they are faithful in attendance, and in serving the Master.

In August, from the 4th to the 9th of said month, we held a Camp-meeting near the Lavaca river, about three miles from Edna. The meeting began with very good prospects, Rev. R. D. Campbell and the writer were on the grounds from the beginning. The first day was a pleasant one, but the following were rainy, and so much that but few families from the neighboring farms could come. We kept up the program we had outlined, consisting of four services a day: the early morning service, the Bible study at 10:00 a. m., the 4 o'clock Conference, and the sermon at night. Our new church was very much benefited by this meeting.

In October we had to lament the departure of 10 members who went to Mexico. In this number an elder and a deacon left us.

Our church has continued her work steadily and hopefully. Our members are better situated this year, around Edna and at El Ganado. At this latter place we expect to organize a Sunday school right away.

The year has had many hard experiences for our Mexican Christians at this place. The cotton crop lost out entirely, none of them could pay their debts, others had to lose their stock to cover their grocery bill. I hope this year will be a better one. The Gospel is readily received, thank God! Jack-



Master Abelardo Rodriguez. "Lalo" is a valuable asset of our Mexican Mission.

son county has many Mexicans, whom we hope all soon will have the glorious opportunity to hear the Good News of

Salvation. May God bless the seed sown in that which we think is a fertile soil.
Cuero, Texas.

FAITHFUL LUZ

REV. WALTER S. SCOTT, *Evangelist.*

THE quality of a Christian's fidelity is not strained by reason of his lowly condition or humble origin. Rather, we should in all fairness consider it the more praiseworthy if it has been attained despite those handicaps. We believe that in the assize of the last great day, many of God's lowly, unknown people who "overcame," who "ran the race and kept the faith," who "brought many to righteousness," will be rewarded as signally as some of "the saints" of Church history whom we have considered illustrious.

These lines will tell of the fidelity of a poor Mexican woman who has been a faithful Christian under most adverse circumstances, and the results of her loyalty.

When the Mexican Presbyterian Church at Martindale, Texas, was organized in April, 1893, Senora Luz A. de Ruiz made profession of her faith in Christ, and was admitted into the church. She did this under protest of her husband and notwithstanding this, after receiving baptism herself, she brought forward her three small children to be baptized also. Her husband taunted her and endeavored to hinder her in the discharge of her new religious obligations, but Luz kept on faithfully, enduring it all. She was rewarded at last, in less than a year, by witnessing his reception into the church. Shortly after this they left for Central Texas, and I did not see her again for nineteen years.

Soon after starting the work in Central Texas, to be known as the Central Texas Mission, it was my privilege to receive into full membership, one of Luz's three children whom I had baptized twenty-one years before, and to

baptize the daughter's three children also. As in her mother's case, her husband would not join her in taking this step, but not long after he was won over.

As an instance of the faithfulness of a "covenant-keeping God," Luz having discharged her duty as a Christian mother, those three children whom she had had baptized in 1893, had made their profession of faith and united with the church.

In February of last year I visited Luz, and learned that her husband had died not long after they moved to those parts; that one of her daughters had also died, leaving five children, and that she herself had married again and reared a family of six children.

But the happiest discovery I made after preaching in her house that night, was that not only had she kept the faith herself, but she had so reared her children, under most trying circumstances, that four of them were ready to be received into the church,



Mrs. Luz A. de Leon.

and her husband, as well. They had had no preaching, no church privileges, and no favorable environment during all those years!

Not only that, but a man who was present that night and heard the first evangelical sermon he had ever listened to, made public profession of faith next morning, and united with the others.

I received six members, baptizing them, received Luz, now Mrs. de Leon, on restatement, and baptized her two youngest children, on this first visit. On my next visit I received her son-in-law, and restored to membership a Presbyterian who had come from Mexico ten years before, who heard of my visit to Luz and the services held in her

house. That made nine members won in a month's time, and a Sunday school established. Now, after only eleven months, we have over thirty members and three Sunday schools in that immediate neighborhood. We fully expect to double that number this year, and to have two more Sunday schools.

That is only one corner of my field, but this work would not have been done, humanly speaking, had it not been for the faithfulness of Luz.

To me it is interesting to think that this woman forms a link between the work I did in the San Marcos field for fourteen years, and the work I now have in Central Texas.

Taylor, Texas.

HOME MISSION PROGRAM FOR MARCH.

Militant Christianity Needed on the Border.

Go !

Ho! idlers in the vineyard,
Why wait with empty hand?
The harvest fields are ready,
Why longer idle stand?

The ripened sheaves are waiting,
In valley and in plain;
The reapers' song is sounding,
Join in the glad refrain.

The Master calls for toilers;
The vineyard of the Lord
Has room for all who answer,
And rich is His reward.

—Z. Irene Davis.

1. Hymn—"Savior, Thy Dying Love."
2. Prayer—That, with self-emptied hearts, we may seek to bring others into the Kingdom.
3. Jesus seeking the lost—John 4: 1-42.
4. Mexico—Two-minute Talks:
The Spanish Conquest.
Its History.
Its Religion.
Mexico Today.
5. Recitation—"Waiting."
6. News from our Texas-Mexican Field.
7. Hymn—"We Would See Jesus."
8. Character Sketches of Mexican Christians.
9. Transaction of Business—To include discussion of our past and future share in the Texas-Mexican Work.
10. Hymn—"Day is Dying in the West" (first verse.)

11. Prayer—For our Texas-Mexican workers; that the Church may deal more justly by them and their work; for Texas-Mexican Christians.

NOTES:

4. A very brief resume of 400 years' Mexican history, with statement of present condition, and wonderful opportunity offered us to help evangelize Mexicans on both sides the border. (See histories, encyclopædia, magazines.)
- 6, 8. See articles in this and past numbers, and Mrs. Campbell's booklet (5 cents.) Close 8 with Mr. Glasgow's account of the school girls' singing, and appeal.
7. Use only the verses that will emphasize the appeal.
9. Have report from the Treasurer of the part the Society has had in the past year in the work of the Assembly's Home Mission Committee. Make plans for a more generous part next year.
10. May be sung as the closing hymn (after prayer), very softly, with the thought in mind of the souls going out into darkness, on this side the Mexican border, because the Church is slow in sending them the Gospel and Christian education.



An average Mexican "Jacal," made of store boxes and shutters and tin cans flattened out.

CAN YOU TELL?

1. What proportion of our churches have adopted the Every-Member-Canvass, and what would be the result if adopted by all?
2. What have been some of the effects of over-emphasis of self-support in the Texas-Mexican work?
3. How are the Tex-Mex "first-year-boys" proving the value of their training?
4. When did the singing of a Christian hymn by Mexican girls stir a sympathetic heart?
5. Why is it impossible to minister to the Mexican people by the ordinary Home Mission forces?
6. Give some news from the Cuero and Edna fields.
7. What happened on the occasion of a pastor's visit to a Mexican home, after nineteen years' separation?
8. What 19-year old boy is not ashamed to study the Second Reader?
9. Describe the building of a Mexican home.

THE NEW SECRETARY OF THE CAMPAIGN COMMITTEE.

At a meeting on January 5th of the Campaign Committee on Stewardship, composed of representatives of the four Executive Committees, Rev. R. L. Walkup, of Mississippi, was elected Secretary of the Campaign Committee on Stewardship to present the Every Member Canvass.

We do not believe any better selection could have been made. He has served the Church in various capacities, and always with success, and has won the confidence of his brethren. For the past few years he has served

as Synodical Superintendent of Mississippi and greatly increased the efficiency of that progressive body, which so utilized its eldership as to give its name to the "Mississippi Plan."

We bespeak for Brother Walkup the earnest support and cordial co-operation of pastors, churches, Presbyteries, etc. He has the ability and consecration for the great and responsible task assigned him, and his success and the development of the Assembly's plan will depend largely upon the sympathy and support of his brethren.

THOSE PEOPLE FROM MEXICO TOWN

[This poem is contributed by a "shut-in," whose heart yearns to reach and help the neglected and needy in the "Mexico Town" of her own and other Texas cities.]

Each day brought a dozen or more to my door—

Men and women with faces so brown;
Yet I never had told them of Christ on the cross,—

Those people from "Mexico Town."

One night I had read of His suffering and love,

Of Peter's denial, how the twelve failed to keep

Their last watch in the Garden of Woe—

Then musing and weeping—at length,
seemed to sleep!

My soul torn with sorrow, I knelt to Him there,

My Savior, with anguish-seamed face;

"O Master!" I cried, "Can my reverence and love

That wretched denial efface?"

"Child, I weep not o'er Peter's denial of old,
But the hundreds and hundreds of thine,
As thou daily refuseth to bring unto Me
These needy brown children of Mine."

"Some who came to thy door again and again,

By others have now been led in;

But the suffering and sorrow thou seest
on My face

Are for many who died in their sin."

"Little Pablo, brave Juan, and the aged Maria,"

He knew each, and He called them by name;

"O Master!" I plead, "Give me time to atone!"

Kneeling low in my sorrow and shame.

"Aye child, go thy way, and sin not again!"

His words fell so tender and clear;

I awoke with a vision, a purpose to do
The work He has given me here.

NOT COMMENT, BUT ACTION NEEDED.

Extract from a personal letter from the wife of one of our Texas-Mexican Missionaries:

"If the Church could but realize its great opportunity, and send men and means to this work now! There are thousands of refugees here who could be reached, who will soon return to Mexico; and in years to come it will be said by these people, to our shame, 'We were in Texas for months, and no one spoke to us of the Gospel. We do not believe that the Americans are Christians or Protestants.'

"My husband has had an exceedingly hard year, and suffered so much. I had hoped he could get a short vacation last summer, but except for five days in Kerrville, he has been right at his work.

"I have meant to write you for a long time, but I am so dead tired, by the time I see that the children keep clean and in school, wash, iron, sew, and care for a baby,

besides the cooking and housework, that my pen rusts. I wish some society would take a notion to surprise me by sending me a typewriter, second-hand—any kind, just so it would write—and then my letters could be read."

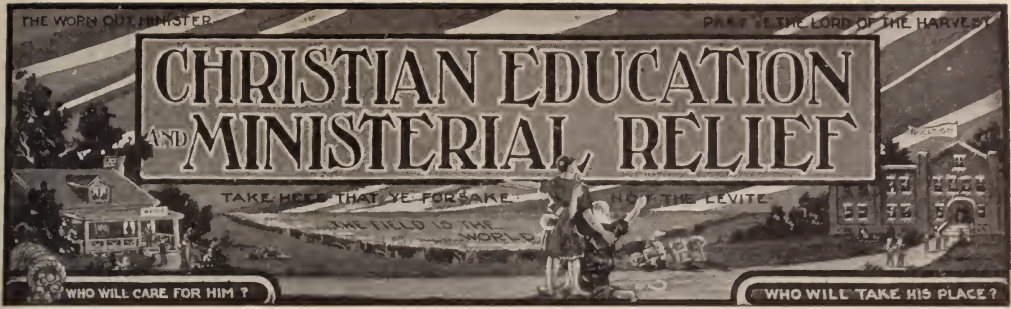
Another missionary writes:

"I have labored under some handicap lately—'shut in' about ten days. Doctor says 'just a case of too much steam, plus a little worry over something.' Guess his diagnosis is fair, if he did shoot in the dark after the 'worry.' I am all O. K. again. We will wizr out, but it is 'sure' hard sailing this year.

"This end of the work is steadily 'on the job,' if only the Church could see its opportunity and give us the small amount needed for daily bread, *and give it promptly.* We may die of starvation, but we will try to die in the harness."

REPORT OF THE TREASURER OF ASSEMBLY'S HOME MISSIONS—APRIL 1, 1914 TO JANUARY 31, 1915.

	1915.	1914	Increase	Decrease
Churches	\$ 67,144.69	\$ 57,856.20	\$ 9,288.49	
Sunday Schools	4,020.48	4,066.68		46.20
Missionary Societies	12,350.29	6,405.00	5,945.29	
Miscellaneous	33,088.87	41,678.36		8,589.49
	<u>\$116,604.33</u>	<u>\$110,006.24</u>	<u>\$15,233.78</u>	<u>\$8,635.69</u>



Address All Communications Relating to
This Department to
REV. HENRY H. SWEETS, D. D., SECRETARY,
122 Fourth Avenue, Louisville, Ky.

Make All Remittances to
MR. JOHN STITES, TREASURER,
Fifth and Market Streets, Louisville, Ky.

EDITORIAL NOTES

A speaker recently said "The world consists of two kinds of folks—First, those who go out and try and do something; Second, those who stay at home, and wonder why they did not do it some other way." In which class do you belong?

* * *

A layman read "You and Your Pastor," paragraphs of which were copied in the "MISSIONARY SURVEY" of August, September and October, 1914. It made such a deep impression upon him, he forthwith sent his pastor a personal check for \$50. This man did not wait for his congregation to act, but just jumped in and individually did his share. There is a wise suggestion in this layman's action.

* * *

In anticipation of the Day of Prayer for Schools and Colleges, arrangements were made in almost every one of our ninety-five educational institutions for special evangelistic or devotional services each day during the week of February 22d-28th. We are confident that God, who has commanded His church to pray and has so often rewarded her faith and zeal in the past, will bring great results from this season of intercession on the part of the church and special effort at our educational centers.

All of the papers and magazines of the United States are calling loudly to our people to prepare to meet the industrial and commercial responsibilities that are being thrust upon our country on account of the cruel, world war. There are higher and more sacred responsibilities than these. While our Princes of Finance and our Captains of Industry are preparing to meet the needs of the bodies of men throughout the world, surely the Church of God should call her sons and daughters, and pray to the Lord of the Harvest to thrust them out, to meet the deeper, spiritual needs of the hungry and hopeless men and women and boys and girls throughout the world.

* * *

Sometime before his death, Hon. William E. Gladstone said, "I believe that the diffusion of the principles and practice of systematic beneficence will prove the moral specific of our age." Since these words were uttered, the whole world seems to have plunged more and more into the spirit of materialism and commercialism. It is well that the forces of our Churches are now being concentrated upon the great idea of Stewardship. If we would be saved the awful curse that is blighting Europe and so many of the countries of the whole world, we shall

do well to continue the emphasis upon this important matter.

* * *

There is a custom in the Peruvian Navy of singular beauty and pathos. At the monthly muster, when the roll is called, the list is headed with the name of Admiral Grau, Peru's most distinguished sailor. At the mention of his name an officer steps forward, uncovers his head, points upward, and says: "Absent, but accounted for. He is with the Heroes." If we were to call the roll of the heroes of our land, mentioning first those who have brought the richest blessing to our country and to our fellowmen, the names of many of our devoted ministers would head the list, and we could truly say of them: "Absent, but accounted for. They are with the Master whom they so faithfully served."

* * *

In a very different connection Kipling says in one of his poems, speaking of a disappointed, disheartened man who had been dealt a great blow; "Some of him lived, but most of him died." When we consider the life and never dying influence of some of the most faithful ministers of the Presbyterian Church, we can say concerning each one: "Some of him died, but most of him lived." We have on our rolls as beneficiaries of the Funds of Ministerial Relief, some of the most consecrated men in the United States. Their

physical strength has departed from them. They spend long, lonely hours, day and night upon beds of languishing and pain. But their minds are fresh and their hearts are warm. Their interest in the affairs of the Kingdom of God abides, and their prayers are constantly ascending to the great Head of the Church, and bringing down His richest blessing upon us.

* * *

The history of the Presbyterian Church in this country clearly reveals the fact that at no time has there been a sufficient number of capable, spiritual leaders in the church. Today we have several hundred pulpits vacant, and the opportunity of organizing many promising mission fields. At least two hundred men could be put to work immediately in fields that could afford at least a meagre support. All of the missions in our foreign field are calling loudly for reinforcements. More than five thousand foreign missionaries were supported by England, Germany, France and Belgium when the war broke out. Many of these have been forced to return. It may be that for several years these impoverished lands will not be able to support them. Hundreds and thousands of the choicest young men in these countries have been placed beneath the sod. Many others have been so crippled in body and finance that they may never become leaders either in church or State, and the end is not yet.

MONUMENTS.

ALEX. KARR.

NATIONS and men have striven through monuments, mausoleums and pyramids to insure their memory.

"Let us make a name" was the rallying cry of the Babel builders, and modern cemeteries plaintively bear witness to man's pitiful effort to save himself from forgetfulness.

But graveyard monuments in a comparatively brief period fall into decay or crumble into dust and even the purpose of them is forgotten. But not so with a memorial gift to the *Permanent Fund* for Ministerial Relief. Such a monument will not be adversely affected by the flight of the seasons or the succession of the years, and being root-

ed and grounded in love, will be more stable than the pyramids of Egypt, an enduring monument of your good sense, consecration, liberality, until time shall be no more.

Such a monument may be assured in several ways:

1. The gift may be paid today and your eyes look upon your own monument.

2. The gift may be given today and by an annuity protect you as long

as you live, and then the interest will forever go to help feeble ministers.

3. Or you may make your will. But be sure to state in your will that the money is for the Endowment Fund of Ministerial Relief of the Presbyterian Church in the United States.

Which monument is the better? The first by far; and the second is more secure and fixed than the third. But, whatever the style of the monument, be sure that it is erected.

THE VILLAGE CLERGYMAN

"A man he was to all the country dear,
And passing rich with forty pounds a year;
Remote from towns, he ran his godly race,
Nor e'er had changed, nor wished to change
his place;

Unpracticed he to fawn, or seek for power,
By doctrines fashioned to the varying hour,
For other aims his heart had learned to
prize,

More skilled to raise the wretched than to
rise.

"His house was known to all the vagrant
train,

He chid their wanderings, but relieved
their pain;

Careless their merits or their faults to scan,
His pity gave ere charity began.

Thus to relieve the wretched was his pride,
And e'en his failings leaned to virtue's
side;

But in his duty, prompt at every call,
He watched and wept, he prayed and felt
for all;

And, as a bird each fond endearment tries
To tempt its new-fledged offspring to the
skies,

He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the
way.

"At church, with meek and unaffected grace,
His looks adorned the venerable place;
Truth from his lips prevailed with double
sway,

And fools, who came to scoff, remained to
pray.

E'en children followed, with endearing wile,
And plucked his gown, to share the good
man's smile,

His ready smile a parent's warmth
expressed,

Their welfare pleased him, and their cares
distressed;

To them his heart, his love, his griefs were
given,

But all his serious thoughts had rest in
heaven."
—*Goldsmith.*

EXTRACT OF A SERMON ON MINISTERIAL RELIEF.

REV. WILLIAM CROWE.

A COMMON interest in the honor
of our beloved church should
appeal to you business men.

Are we, a part of the kingdom
of the Lord Jesus, willing to do less
for those who have borne the heat and
burden of the day, than the United
States Government does for its old
soldiers?

A retired Rear-Admiral of the U. S.
Navy lives in Frankfort, Ky., a fine
gentleman and devoted follower of our
Master. Let us now picture a meeting

on the street between this man and one
of our old preachers. After the intro-
duction the minister says, "I under-
stand, Admiral, that you have served
your country as long as it will let any
soldier serve." "Yes," he replies, "I
have been in the navy forty years."
"Well, after that long and honored
term, our government certainly ought
to furnish you with a comfortable liv-
ing for your old age." "It does, I am
thankful to say. I am retired on three-
fourths salary." "How much is that,

Admiral?" "It amounts to \$4,500.00, as my salary while in active service was \$6,000.00. But now, my dear brother, I am a Presbyterian and am in a position to appreciate the work you have done for the kingdom of Christ in connection with the Presbyterian Church. How long have you preached the Gospel?" "I have been in the active ministry for sixty-five years. (For such is the record, my brethren). "You have! Well, the church should surely do abundantly for you in your old age. Would you mind telling me what you are receiving? But before you tell me, I will remind you

that I am aware of your needs, knowing that you did not have the opportunity to lay up anything as I did." "That is true, Admiral. My living was always small I am not complaining of what the church is doing for me, and would not tell you, did I not know of your interest in the matter. So I will tell you that last year the church gave me \$300.00."

And the sad part, brethren, is that this is not a hypothetical case, but such a conversation could actually occur, with every statement absolutely true.

Memphis, Tenn.

HOW CAN THE MINISTRY BE RECRUITED?

REV. A. M. FRASER, D. D.

CHRIST gives us one answer to this question in most unmistakable language. "Pray ye, therefore the Lord of the harvest, that he will send forth laborers into his harvest." What a profound satisfaction it is to have any one duty and opportunity of life defined for us so clearly and with so much certainty! How violent, almost explosive, is the response of the Lord foreshadowed in that command! "He will send forth laborers." Some read it "He will thrust forth laborers," and some read it more strongly yet, "He will hurl forth laborers." It was so he forced out Moses from his seclusion, and Gideon from his hiding, and Jeremiah from his diffidence. If we need anything to fortify the Word of the Lord, the actual experience of the Church supplies it. Whenever the number of candidates runs low, we become alarmed and the springs of prayer are started all over the Church. At once the number begins to increase. But we do not too easily become satisfied and restrain prayer and allow the number to recede again.

But not only should we pray a general prayer of that sort, that the Lord would send forth laborers, we may

make specific prayers for individuals, that the Lord would send forth particular persons to become laborers in the harvest. It must be confessed that the warrant for this in the Bible is not so explicit. But there can only be one objection raised to it and that objection is raised. The objection is that it is the prerogative of God to call men into the ministry, and it is a piece of presumption on the part of one man to ask God to put another into the ministry, when he does not know that God has called him. There are two answers to the objection:

First, the same sort of an argument would prove that we ought not to pray for the conversion of any individual. Conversion is the prerogative of God, but none but God can convert a soul. And God himself elects or chooses the individuals who are to be converted, but that does not prevent one praying for the conversion of any individual.

Second, whatever it is we pray for, we ought to say, "If it be Thy holy will." If, therefore, we pray that some particular young man friend of ours may become a minister and always add "If it be Thy holy will," we have not trespassed upon any ground that God has reserved exclusively for Himself.

Here again a gracious experience comes to strengthen our conclusion. How many ministers there are today and how many there have been in all generations of the Church who have been dedicated to the ministry from their birth! Take a few concrete cases. A young man went home from a missionary meeting with a great hope and a great joy contending for mastery in his heart. His hope was that he might be honored of God to be a worker in the foreign field. His fear was that it might break his mother's heart, for he was "the only son of his mother, and she was a widow." Imagine how hope and fear were forced into joy when the mother met his secret with a counter secret—she had dedicated him to missions in his infancy. For many years now the Lord has been putting the seal of his approval on his ministry in a foreign land.

Another youth returned to his home from a young people's missionary convention and reported to his mother that he had volunteered for mission work in Africa. He then learned for the first time that his mother had dedicated him to mission work in Africa when he was a babe in her arms.

A few years ago the *Missionary* copied from the *Baptist Missionary Magazine* an incident from the life of Dr. Jacob Chamberlain that is the counterpart of these two. It is as follows: "At his birth, in 1835, his mother consecrated him, her eldest son, to the work of Foreign Missions, so far as her influence should be able to accomplish it. Her son knew nothing of this and though he grew up with a deep interest in missions, did not offer himself for service until about the completion of his education."

We are all familiar with Dr. Paton's beautiful description of his father's place of prayer in their humble Scottish home, and his own belief that his thrilling life was rooted in his father's closet. It was not an accident that the parent's prayers coincided with the election of

God in thus producing two of the most remarkable missionaries of this age.

But while much of the responsibility is in the hands of the parents, it is not all there. The minister, the Sunday school teacher, a consecrated elder or private member, man or woman, can do a great deal, by watching the youth of the Church, selecting particular ones as subjects of prayer, and by engaging the prayers of others to the same end.

Another way by which we can get candidates for the ministry is to follow up the prayers by a tactful and prayerful suggestion to the person. Parents cannot do this so well, because the child has profound regard for the judgment and wishes of his parents that there is danger of his mistaking the parental suggestion for the call of God. But someone else may do it. A word fitly spoken, a much-prayed over letter, the placing of a tract in the hands of a young man, may arrest his attention and set him to praying for God's guidance. One of the most useful pastors we have tells how, when he was a young man, he received such a suggestion from an elder, and, whereas he had never thought before of being a minister, he now went to a solitary spot in the woods and poured out his soul unto God to show him his duty.

Years ago an elect lady in the town of Waynesboro, Va., called a little Negro boy from the street into her home. After talking to him kindly for a while, she said, "William, when you get to be a man, I hope the Lord will send you as a missionary to preach the gospel to your people in Africa." Out of that suggestion has grown the ministry of W. H. Sheppard in the Congo.

Three sons in the ministry, several colored servants from his home in the same calling, and a large number of young men from his church, are the fruit of one man's zeal, that of the Rev. Dr. Jacob Henry Smith, of Greensboro, N. C.

We greatly need to have the attention of young men directed to the ministry and their prayers for divine guidance stimulated by the judicious suggestion of older Christians. If they

can be brought to think and to inquire at the Throne of Grace what their duty is, we may feel secure "The meek will He guide in judgment and the meek will He teach His way." *Staunton, Va*

RECEIPTS FOR CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

Receipts for the first ten months of the current year were \$67,650.86, showing a decrease of \$2,759.71, compared with the corresponding period last year.

The General Assembly has requested \$172,666.67, or 14 per cent. of the amounts contributed to the Assembly's

causes, for this work. If this amount is contributed this year, \$105,015.81 must be received by the 31st of March.

All funds on hand should be remitted as promptly as possible to Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.

SOUTH AMERICA TO HAVE SUNDAY SCHOOL SECRETARY.

The Commission on Latin America, of which Dr. Robert E. Speer is chairman, in its report to the World's Sunday School Convention at Zurich in 1913, revealed the urgent need of a Sunday school advance in South America. Less than one out of 190 of a possible Sunday school constituency is actually in the Sunday school. Bishop Stuntz reports that the Methodists, who have the most extensive Sunday school work in South America, have fewer schools in the whole southern continent than they have in the one city of Los Angeles, Cal. Not only are Sunday schools few and poorly attended, but they are for the most part lacking in equipment, grading, litera-

ture, and in trained lay leadership. The future of the Evangelical Church in South America is very insecure while such conditions prevail.

The World's Sunday School Association is now completing arrangements for the support of a Sunday school specialist who shall give his entire time to building up the Sunday school work of the various Mission Boards operating in South America. The man selected is the Rev. George P. Howard, of Montevideo, Uruguay, a man of fine equipment and experience and one of the best Spanish scholars among the missionaries of Latin America.—*Men and Missions*.

"IF GOD PERMIT."

("It is my purpose, if God permit, to become a foreign missionary.")

E. H. H.

"If God permit"—'twill bring to me
The sadness of a sobbing heart,
The sorrow, as for years we part,
The piercing of a feverish dart,
The anguish, and heart-agony!

"If God permit"—'twill bring to me
A life to heated labor lent,
With peril, pain, and sorrow blent,
A struggle 'till my strength is spent,
The vision of a Calvary!

"If God permit"—'twill bring to me
The joy of answering His call
To lift my brother from the pall
Of darkest death, and give to all
The vision of the Christ to be!

"If God permit"—'twill bring to me
Compensation full and rife,
Something worthy of the strife,
Something dearer far than life,
The vision of Eternity!

Davidson College (N. C.)

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

- AFRICA-CONGO MISSION [37]** Miss Venie J. Lee, M. D.
Ibanché. 1897.
 Rev. and Mrs. J. McC. Sieg.
 Rev. and Mrs. A. L. Edmiston (c)
 Rev. and Mrs. H. M. Washburn.
Luebo. 1891.
 Rev. W. M. Morrison.
 Rev. and *Mrs. Motte Martin.
 Dr. and *Mrs. L. J. Coppedge.
 Rev. and Mrs. L. A. DeYampert
 (c).
 Miss Maria Fearing (c).
 Rev. and Mrs. C. L. Crane.
 Mr. T. J. Arnold, Jr.
 Mr. and Mrs. W. B. Scott.
 *Mr. and Mrs. A. H. Setzer.
 Miss Elda M. Fair.
 Rev. and Mrs. R. F. Cleveland.
 Rev. and Mrs. N. G. Stevens.
 Mr. W. L. Hillhouse.
 Rev. T. C. Vinson.
 *Rev. S. H. Wilds.
 Dr. T. Th. Stixrud.
Mutoto. 1912.
 *Rev. and Mrs. Geo. T. McKee.
 Rev. A. A. Rochester. (c).
 Rev. and Mrs. J. W. Allen.
 Rev. Plumer Smith.
Lusambo. 1913.
 Rev. Robt. D. Bedinger.
 Rev. and Mrs. A. C. McKinnon.
E. BRAZIL MISSION. [12]
Lavras. 1893.
 Rev. and Mrs. S. R. Gammon.
 Miss Charlotte Kemper.
 *Mr. and Mrs. A. F. Shaw.
 Rev. H. S. Allyn, M. D.
 Mrs. H. S. Allyn.
 Mr. and Mrs. C. C. Knight.
 Mr. B. H. Hunnicutt.
 Miss R. Caroline Kilgore.
 †Mr. F. B. Baker.
 Mrs. Kate B. Cowan.
Bom Successo.
 Miss Ruth See.
 *Mrs. D. G. Armstrong.
W. BRAZIL MISSION. [10]
Ytu. 1909.
 Rev. and Mrs. Jas. P. Smith.
Braganca. 1907.
 Rev. and Mrs. Gaston Boyle.
Campinas. 1869.
 Rev. and Mrs. J. R. Smith.
Itapetininga. 1912.
 Rev. and Mrs. R. D. Daffin.
Descalvado. 1908.
 Rev. and Mrs. Alva Hardie.
N. BRAZIL MISSION. [11]
Garanhuns. 1895.
 Rev. and Mrs. G. E. Henderlite.
 Rev. and Mrs. W. M. Thompson.
Pernambuco. 1873.
 Miss Eliza M. Reed.
 Miss Margaret Douglas.
 Miss Edmonia R. Martin.
 Rev. and Mrs. C. C. Porter.
Canhotinho.
 Dr. G. W. Butler.
 Mrs. G. W. Butler.
MID-CHINA MISSION. [69]
Tungchiang. 1904.
 Rev. and Mrs. J. Y. McGinnis.
 Rev. and Mrs. H. Maxey Smith.
 Miss R. Elinore Lynch.
 Miss Kittie McMullen.
Hangchow. 1867.
 Mrs. J. L. Stuart, Sr.
 *Miss E. B. French.
 Miss Emma Boardman.
 Miss Mary S. Matthews.
 *Rev. and Mrs. Warren H. Stuart.
 *Miss Annie R. V. Wilson.
 Rev. and Mrs. R. J. McMullen.
 Mr. and Mrs. J. M. Wilson.
 Miss Rebecca E. Wilson.
 †Mr. S. C. Farrior.
 Rev. G. W. Painter, Pulaski, Va.
 Rev. and *Mrs. J. M. Blain.
Shanghai.
 (c). Rev. S. I. Woodbridge.
Kashing. 1895.
 Rev. and Mrs. W. H. Hudson.
 Dr. and Mrs. W. H. Venable.
 Miss Elizabeth Talbot.
 Rev. and Mrs. Lowry Davis.
 Miss Irene Hawkins.
 Dr. and Mrs. A. C. Hutcheson.
 Miss Elizabeth Corriher.
Kiangyin. 1895.
 Rev. and Mrs. L. I. Moffett.
 *Rev. and Mrs. Lacy L. Little.
 Dr. and Mrs. Geo. C. Worth.
 Mr. and Mrs. Andrew Allison.
 Miss Rida Jourolman.
 Mrs. Anna McG. Sykes.
 Miss Ida M. Albaugh.
 *Miss Carrie L. Moffett.
 Miss Mildred Watkins.
 Dr. F. R. Crawford.
Nanking.
 *Rev. and Mrs. J. L. Stuart.
 Dr. and Mrs. R. T. Shields.
 Rev. and Mrs. P. F. Price.
Soochow. 1872.
 Rev. J. W. Davis.
 Dr. and Mrs. J. R. Wilkinson.
 Dr. J. P. Mooney.
 Miss S. E. Fleming.
 Miss Addie M. Sloan.
 Miss Gertrude Sloan.
 Mrs. M. P. McCormick.
 *Rev. and Mrs. P. C. DuBose.
 Rev. R. A. Haden.
 *Mrs. R. A. Haden.
 Miss Helen M. Howard.
 Miss Millie S. Beard.
Changchow. 1912.
 Rev. C. H. Smith.
NORTH KIANGSU MISSION. [62]
Chinkiang. 1883.
 Rev. and Mrs. A. Sydenstricker.
 Rev. and Mrs. J. W. Paxton.
 Rev. and Mrs. D. W. Richardson.
 Rev. and Mrs. J. C. Crenshaw.
 Miss Pearl Sydenstricker.
Taichow. 1908.
 Rev. and Mrs. C. N. Caldwell.
 Rev. and Mrs. T. L. Harnsberger.
Hsuehoufu. 1897.
 Rev. Mark B. Grier.
 Mrs. Mark B. Grier, M. D.
 Dr. A. A. McFadyen.
 Rev. and Mrs. Thos. B. Grafton.
 Rev. and Mrs. Geo. P. Stevens.
 Rev. and Mrs. F. A. Brown.
 Rev. and Mrs. O. V. Armstrong.
Hwailanfu. 1904.
 Rev. and Mrs. H. M. Woods.
 Miss Josephine Woods.
 Rev. and Mrs. O. F. Yates.
 Miss Lillian C. Wells.
 Miss Lily Woods.
Yencheng. 1909.
 Rev. and Mrs. H. W. White.
 Rev. and Mrs. C. F. Hancock.
Sutsien. 1893.
 Dr. and Mrs. J. W. Bradley.
 Rev. B. C. Patterson.
 Mrs. B. C. Patterson, M. D.
 *Rev. and Mrs. W. F. Junkin.
 Mr. H. W. McCutchan.
 Miss Mada McCutchan.
 Miss M. M. Johnston.
 Miss B. McRobert.
Tsing-kiang-pu. 1887.
 Rev. and *Mrs. J. R. Graham, Jr.
 Dr. and Mrs. James B. Woods.
 Rev. and Mrs. A. A. Talbot.
 *Miss Jessie D. Hall.
 Miss Sallie M. Lacy.
 Rev. Lyle M. Moffett.
 Miss Nellie Sprunt.
 Miss Agnes Woods.
Haichow. 1908.
 *Rev. and Mrs. J. W. Vinson.
 L. S. Morgan, M. D.
 Mrs. L. S. Morgan, M. D.
 Rev. and Mrs. A. D. Rice.
CUBA MISSION. [10]
Cardenas. 1899.
 Mrs. J. G. Hall.
 Miss M. E. Craig.
 †Rev. H. B. Someillan.
Caibarien. 1891.
 Miss Mary I. Alexander.
 Rev. and Mrs. R. L. Wharton.
 Mr. and Mrs. E. R. Sims.
Placetás. 1909.
 Rev. and Mrs. H. F. Beaty.
 †Miss Janie Evans Patterson.
Camajuaní. 1910.
 Miss Edith McC. Houston.
 †Rev. and Mrs. Ezequiel D. Torres.
Sagua. 1914.
 †Rev. and Mrs. Juan Orts y Gonzales.
JAPAN MISSION. [38]
Kobe. 1890.
 Rev. and Mrs. S. P. Fulton.
 Rev. and Mrs. H. W. Myers.
 Rev. and Mrs. W. McS. Buchanan.
Kochi. 1885.
 Rev. and Mrs. W. B. McIlwaine.
 *Rev. and Mrs. H. H. Munroe.
 Miss Estelle Lumpkin.
 Miss Annie H. Dowd.
Nagoya. 1867.
 Rev. and Mrs. W. C. Buchanan.
 Miss Charlotte Thompson.
 Miss Lelia G. Kirtland.
 Rev. and Mrs. R. E. McAlpine.
 Miss Elizabeth O. Buchanan.
Susaki. 1898.
 Rev. and Mrs. J. W. Moore.
Takamatsu. 1898.
 Rev. and Mrs. S. M. Erickson.
 Rev. and Mrs. A. P. Hassell.
 *Miss M. J. Atkinson.
Tokushima. 1889.
 Rev. and Mrs. C. A. Logan.
 Miss Lillian W. Curd.
 Rev. and Mrs. H. C. Ostrom.
Toyohashi. 1902.
 Rev. and Mrs. C. K. Cumming.
Okazaki. 1912.
 Miss Florence Patton.
 Miss Annie V. Patton.
KOREAN MISSION. [76]
Chunju. 1896.
 Rev. and Mrs. L. B. Tate.
 Miss Mattie S. Tate.
 Dr. and Mrs. T. H. Daniel.
 Rev. and Mrs. L. O. McCutchen.
 Rev. and Mrs. W. M. Clark.
 Rev. and Mrs. W. D. Reynolds.
 Miss Susanne A. Colton.
 Rev. S. D. Winn.
 Miss Emily Winn.
 Miss E. E. Kestler.

Chunju—Con.
Miss Lillian Austin.
Mr. and Mrs. F. M. Eversole.

Kunsan. 1896.
Rev. and Mrs. Wm. F. Bull.
*Miss Julia Dysart.
*Miss Anna M. Bedinger.
Mr. and Mrs. W. A. Venable.
Dr. and Mrs. J. B. Patterson.
Rev. John McEachern.
Mr. Wm. A. Linton.
Miss Elsie J. Shepping.
Miss Sadie Buckland.
Rev. and Mrs. W. B. Harrison.

Kwangju. 1898.
Rev. and Mrs. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary L. Dodson.
Mrs. C. C. Owen.
Rev. and Mrs. P. B. Hill.
*Miss Ella Graham.
*Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.
Mr. and Mrs. Wm. P. Parker.

Mokpo. 1898.
*Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
Rev. and Mrs. J. S. Nisbet.

Miss Ada McMurphy.
Miss Lillie O. Lathrop.
Dr. and Mrs. R. S. Leadingham.
Rev. and Mrs. L. T. Newland.

Soonchun. 1913.
Rev. and Mrs. J. F. Preston.
*Rev. and Mrs. R. T. Coit.
*Miss Meta L. Biggar.
Miss Lavalette Dupuy.
Miss Anna L. Greer.
Rev. and Mrs. C. H. Pratt.
Dr. and Mrs. H. L. Timmons.
Rev. and Mrs. J. C. Crane.

MEXICO MISSION. [11]

Linares. 1887.
Rev. and Mrs. H. L. Ross.
Matamoros. 1874.
Miss Alice J. McClelland.
San Benito, Texas.
Miss Anne E. Dysart.
Brownsville, Texas.
Rev. and Mrs. W. A. Ross.
Montemorelos. 1884.
Mr. and Mrs. R. C. Morrow.
C. Victoria. 1880.
Miss E. V. Lee.

Tula. 1912.
Rev. and Mrs. J. O. Shelby.
UNASSIGNED LIST. [5]

China.
Miss Nettie McMullen.

Japan.
Rev. L. C. McC. Smythe.
Rev. and Mrs. J. W. Hassell.

Korea.
Rev. T. E. Wilson
RETIRED LIST. [10]

Brazil.
Mrs. F. V. Rodrigues.
Mrs. R. P. Baird.

China.
Rev. and Mrs. Geo. Hudson.

Cuba.
Miss Janet H. Houston.
Rev. and Mrs. J. T. Hall.

Japan.
Miss C. E. Stirling.
Mrs. L. R. Price.

Korea.
Dr. W. H. Forsythe.
Miss Jean Forsythe.

Missions, 10.
Occupied stations, 53.
Missionaries, 336.
Associate workers, 8.
*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.

†Associate workers.
For postoffice address, etc., see net page.

STATIONS, POSTOFFICE ADDRESSES.

Africa.—For Ibanche, Luebo, Mutoto, and Lusambo—"Luebo, Congo Belge, Africa, Antwerp," care A. P. C. Mission.

E. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Sucesso, Estado de Minas Geraes, Brazil. For Alto Jequitiba—"Alto Jequitiba, Estado de Minas Geraes, Brazil."

W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetinga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL.—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal Rie Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—Mid-China Mission.—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission." North Kiangsu Mission—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, via Chinkiang, China." For Hwaianfufu—"Care Southern Presbyterian Mission, Hwaianfufu, via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA.—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setzu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari, Province, Japan." For Susaki—"Susaki, Tosca Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Milawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

MEXICO MISSION.—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."

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